

Mannerisms of my Sire

SallAllaahu alaihi wasallam

— A Book Which —

- Has every Hadeeth: *Hassan* and *Saheeh*
- Depicts unrivaled protection of the rights of women
- Offers a rational response to the offensive cartoons
- Portrays unparalleled protection of the rights of children
- Presents an exceptional life anchored in human rights
- Highlights incomparable sympathy with non-Muslims
- Reveals a unique concern for the rights of animals
 - Illuminates an enviable family life

Foreword

Indeed, it is at a time of great anguish, for me personally, as well as for Muslims all over the world, that brother Ameer Hamza has written this beautiful book about the exquisite mannerisms of our beloved Prophet ﷺ.

The cause of this great anguish is the despicable and insulting caricatures associated with the Prophet ﷺ which have been repeatedly published by the Western press. In contrast, Ameer Hamza's pen, dipped in the ink of love and devotion for the Prophet ﷺ, has presented such fine depictions of the Prophet's ﷺ noble character to the world, that whosoever reads them cannot help but laud his accomplishment and pray for him.

The most vociferous protests against these offensive caricatures took place in Pakistan, and the most strident of these protest demonstrations were organized by the Tehreek-e-Hurmat-e-Rasool ﷺ. This movement is a coalition of more than twenty-two religious and political organizations, is headed by brother Ameer Hamza, and his book is absolutely as grand as the movement he heads.

The formation of the Tehreek-e-Hurmat-e-Rasool ﷺ is an historic milestone in Pakistan's Islamic history, and consequently, Ameer Hamza and his book have also become a vital and indelible part of this record.

May Allaah ﷻ count us among those whom He chooses for upholding his Deen and is content with such chosen people. He ﷻ not only loves such persons Himself, He ﷻ also orders the angels through Jibrael عليه السلام to love them.

Professor Abu Talha
Lahore

Preface

The Danish newspaper, Jyllands-Posten, published some odious caricatures in 2005 which were associated with the Seal of the Prophets ﷺ. There was an instant and humongous wave of worldwide condemnation and protests against this vile act. After a short period, Norway and Sweden also republished these highly offensive sketches. This wicked provocation was subsequently repeated by other European countries as well, and finally, in 2010, a wicked competition to draw caricatures of the Prophet ﷺ was announced on the American social networking site, Facebook. There was severe public reaction in Pakistan to this wicked and malevolent mischief with the result that the organizer of the competition announced a cancellation of the evil event, the offensive Facebook page was shut down, and an apology was also issued by the American woman who had originally announced the competition.

Yet what is profoundly disturbing is the fact that a short time after every such despicable provocation and ensuing apology, the vile act of republishing the appalling caricatures raises its ugly head all over again. It is obligatory and an outstanding debt upon humanity, therefore, to put an end to these transgressions, once and for all.

As for myself, I have, *Alhamdulillah*, endeavored to pay back a fraction of this debt by writing this book. The depictions of the Prophet's ﷺ glorious life are so touching that I am certain that any sane and just person in the whole world who reads 'Mannerisms of my Sire ﷺ' will not be able to resist becoming a devotee of Muhammad ﷺ, *in'shaa'Allaah*.

Ameer Hamza
371-D Phase 8
D.H.A- Lahore
PAKISTAN
0092-0300-4078618

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From Makkah To Madinah

– An Overview –

Anticipated Arrival Of A Beautiful Child

Had my *Rabb*¹ wished it to be so, he would have let this child be born in an area with lush, green mountains. Then waterfalls would have cascaded from the peaks of the valley in which this child had been born, and springs would have sprouted like fountains. Brooks would have gushed in a multitude of colors, and pure, sparkling water would have gurgled and run in rivulets and eddies down the streams. The rocks on which the streams would have flown would have been red, and white; grey, striped, pretty; round ones and flat ones. When the streams would make a turn, the water would have sloshed and burbled delightfully. Beautiful, gorgeous fish of various colors would have cavorted and splashed in the water, emitting beads of droplets which would have looked like brilliant colorful pearls. Birds would have chirped and sung in the trees. They would have hopped from tree to tree and

¹ Creator and Sustainer

branch to branch, twittering and chirping while the boughs of the trees, heavy with sweet fruit, would have hung over the banks of the glittering, sparkling streams, beckoning every passer by towards themselves. The sight of each delicious fruit would have watered the mouth any passerby. Gazelles would have frolicked in that land, and mountain goats and cows would have returned home at dusk with their udders full of milk after grazing all day in this bountiful land.

Indeed! Such scenic areas are not only to be found in several countries of the Middle East, but in Asia, Europe, and Africa as well. They are also to be found in America and Australia. Yet my Lord sets His own criteria. When He decided to give this world of colors and fragrances the last of its most beautiful persons, He selected one of the most parched and scorched places in the whole wide world, surrounded with dry, barren mountains. The city where this child was born is called Makkah. The tiny population of Makkah was surrounded by dry, barren mountains, and even if one went over them, one only found more barren and parched mountains beyond.

Even further afield were arid, windswept desert and sand dunes . . . rock-strewn, pebbly terrain and austere hills, as far as the eye could see, speckled with underbrush which camels could be seen grazing on. Rarely, if ever, would there be some rain which would produce a little more shrubbery, and then one could see a few goats grazing there as well. Any water to be found, therefore, was stagnant rainwater in rapidly drying ponds and puddles.

This was what life survived upon. There were date-palm trees here too. This tree of deserts and wastelands is

as hardy as a camel, which can carry on for several days without water, travel on sand as hot as fire, and survive on a diet of dry desert underbrush. Yet, even in these extremely inhospitable conditions, the she-camel patiently and tirelessly provided milk for its master's sustenance, the Bedouin nomads who have roamed the Arabian deserts for countless centuries.

All praise is for Allaah, the Lord of the Worlds! Indeed, only You, Alone, are the One who really knows the wisdom and rationale behind Your decisions, and only You, Alone, know best why You decided that the world's most beautiful child should be born in Makkah, in that hot and dry desert wasteland of the Arabian Peninsula.

There was only one source of drinkable water in Makkah, a spring, which flowed in the main courtyard of the Ka'bah¹. The spring is called Zam Zam, and its water is called Aab²-e-Zam Zam. This spring has satiated the thirst of local residents and pilgrims over the centuries since it first sprouted has now almost become a well. Various laboratories around the world have testified that the health benefits of Zam Zam are unmatched by any other water in the whole world.

In this city called Makkah, which is surrounded by dry mountains and parched desert, the world's most beautiful child was born more than fourteen hundred years ago. The family and tribe into which this child was born also happened to be the custodians of the Ka'bah and the Zam Zam spring. The origins of this tribe are thus:

¹ A small, cube shaped building built by the Prophet Ibraheem ﷺ, and the holiest place in Islam

² Aab = Water.

Lineage of the Beautiful Child

Thousands of years ago, the Prophet Ibraheem ﷺ had left Palestine taking his second wife, Hajra رَحْمَةُ اللهِ عَلَيْهَا, and their infant son, Ismaeel ﷺ, with him. He left them in Makkah and decided to return to Palestine. “Who will look after us?” his wife asked him; alarmed at being left in that desert wilderness with a small child. “I am leaving you here at Allaah’s command and at His mercy”, replied Ibraheem ﷺ. “Then surely Allaah will not allow us to be wasted”, she said confidently. The scene, when their provisions ran out in a few days, was such that Ismaeel ﷺ was crying because of thirst and rubbing his heels against the dry ground as children do when they cry uncontrollably, until his tongue stuck to his palate, impeding his breathing and almost choking him. Desperate to find a drop of water for her son, or someone who might help her find some, his mother, Hajra رَحْمَةُ اللهِ عَلَيْهَا, began running between Safa and Marwa¹, when she suddenly discovered to her utter amazement that water had spouted right where the little Ismaeel was scuffing his tiny heels against the ground. Hajra رَحْمَةُ اللهِ عَلَيْهَا ran to the water and gave some to Ismaeel ﷺ. Afraid that the precious water might all run out, she anxiously tried to make a rim of dust and pebbles around the fountain. This is the Zam Zam fountain which has continued to spout water throughout the centuries, right up to this day!

¹ The two mountains between which Ismaeel ﷺ was lying

The water was an instant attraction in this parched land, and a small community soon grew around it. In time, Ismaeel ﷺ too, grew into a young man. Ibraheem ﷺ also used to come and visit his family from time to time. Then, commanded by Allaah ﷻ. سُبْحَنَهُ وَتَعَالَى. The father and son together laid the foundations of Allaah's House. The Ka'bah thus came into being, and people began worshipping the One and Only Creator there.

The tribe of Quraysh is the descendent of Ismaeel ﷺ and Ibraheem ﷺ, and has always been charged with watching over the Ka'bah and Zam Zam fountain. Later on, a sub-tribe of the Quraysh, the Banu Hashim, became the custodian of the Ka'bah and Zam Zam. Abd-al-Muttalib, a member of this tribe, was the Chief of Makkah and one of his sons was named Abdullah.

People from all over Arabia would come to the Ka'bah to perform Hajj¹, and they came every year. Abd-al-Muttalib was, therefore, the most respected of all Arab chieftains. It must be remembered, however, that this was a time when power and bravery depended on physical strength. Horse riding, spear throwing, and archery, all depended on a person's physical prowess. Sons of Arab chieftains and clan leaders thus had names signifying barbarity and brawniness, such as *Arad Sher* (dragon lion) and *Asfand Yar* (lion's friend) etc. Such names were meant to convey the impression that the owner of this name can tear apart his adversary like a lion.

Since the sun was also believed to have supernatural powers and was one of the objects which were worshipped in those times, consequently, another common name was *Abd-us-Shams* (Bondsman of the Sun) which clearly

¹ Annual pilgrimage to Ka'bah

smacked of *shirk*¹. . . I am amazed when I observe Allaah's will, therefore, that even in those times Chief Abd-al-Muttalib named his son 'Abdullah (Abd-Allaah)', which means Allaah's Bondsman. This name sends a message of *Tawheed* (*the oneness of Allaah*), as well as reflecting its owner's devotion and humility towards his Creator.

The lady whom Abd-al-Muttalib's son Abdullah subsequently married was named 'Aamna', which means one who brings peace.

Indeed! Allaah does what He wishes. Abdullah – Allaah's Slave – left this mortal world to meet his Allaah a short time after his marriage while Aamna was expecting a child at the time. Their home was about a hundred meters from *Baitullah*². Even though her husband had recently passed away, yet Allaah had renewed a little bit of hope in Aamina's heart in the form of her anticipation for the expected newcomer. This sort of anticipation can be a great stabilizing factor in a woman's life as it takes her mind off – for the time being at least – other concerns and focuses it on the expected child. Aamina too, was spending her days and nights in this anticipation when one night she saw a dream. The Prophet ﷺ related this dream in the following words:

“While my mother's attention was focused on me, she saw a dream in which a noor³ left her body and illuminated the palaces of Syria.”

Noble readers! Imam Hakim رحمه الله in his book of hadith *Mustadrak*, and Imam Ahmad bin Hanbal رحمه الله in his

¹ Associating partners with Allaah – The gravest sin in Islam.

² *Bait* (Arabic) = House: Allaah's House: The Ka'bah.

³ Divine light.

Masnad, have mentioned this hadith, and have given it the status of *hassan*¹.

My Sire ﷺ had not arrived in the world, yet the message of the dream was that the expected child will not only convert the harsh and austere Arab land with the *noor* of knowledge into a sanctuary of peace and wellbeing, but that the red palaces of the global superpower in Syria too, will glow with the *noor* of this child's *seerah*², and peace and harmony will reign supreme in the whole world.

O' people! Life is dependent on water in this world, and the most excellent water . . . the purest water . . . the most unadulterated, beneficial, nourishing, and wholesome water of all, is Zam Zam, and Aamna too, had nourished and brought up her child with this same water.

Arrival of the Little Muhammad ﷺ

Noble readers! It was a Monday morning of the spring season when mine and your Sire ﷺ arrived in this world. The date was either the 9th or 12th of Rabi-ul-Awwal, and the year was *Aam al-Fil* – 'The Year of the Elephant', as per the Arabian calendar in use at that time. The last most beautiful child had been born, and he was so beautiful that Baraa رضي الله عنه has compared his ﷺ exquisite good looks to the beauty of the moon.

¹ A hadith which meets all other criteria of being authentic, though there may be a little uncertainty about the recollection of one of the relaters, even though other relaters have reported it accurately.

² Way of life.

Noble readers! I keep referring to my Sire ﷺ as the last most beautiful child of the world because just as a prophet and messenger of Allaah is the best person as compared to any other person in the whole world because of his *seerah*, so too is he preeminent among all other human beings in terms of physical appearance. And because my Sire ﷺ was the last messenger of Allaah, and there won't be any other prophet after him until the Day of Judgment, consequently, there will not be any other person as handsome, or one having a finer character than him ﷺ.

Grandfather Abd-al-Muttalib named the child Muhammad ﷺ. People were amazed, for although the word is Arabic, yet no one had ever named their child Muhammad before. The word Muhammad means 'one who is praised the most in the whole world'. Indeed! May peace and blessings of Allaah be upon the best of creations and the Seal of the Prophets¹.

Selflessness, Compassion, and Philanthropy

My Sire ﷺ was only six years old when his mother passed away. He ﷺ was eight when his grandfather, Abd-al-Muttalib, also passed away, and his uncle, whose name was Abu Taalib, then began looking after him.

When my Sire ﷺ entered early adulthood, his character was so pious even at this carefree age that Imam

¹ The Last Messenger ﷺ

Bukhari¹ رحمه الله has included the testimony of the Arabs of that time in his Saheeh: Abu Saeed Khudri رحمه الله relates that the Prophet ﷺ was even more inhibited, modest, and self-conscious than virgin maidens covered in burnouses.

His ﷺ strength of character was such that the Arabs had chosen a name for him. They used to refer to him as ‘as-Sadiq’, meaning ‘one who always speaks the truth’. Later, when he ﷺ joined the trading profession, the Arabs gave him the title ‘al-Amin’, which means ‘one who can be fully trusted with a charge’. He ﷺ began his professional life as a goat shepherd herding other people’s goats for a small fee. Yet even in this modest enterprise his reputation for trustworthiness became so famed that a widow, Khadijah رضي الله عنها, who was a wealthy businesswoman of Makkah, hired his services for her international trading business. Her merchandise used to be imported and exported to and from Syria. As in every assignment undertaken by him previously, my Sire ﷺ excelled in this enterprise in such an excellent and impressive manner, that Khadijah رضي الله عنها had an offer of marriage conveyed to him.

Khadijah رضي الله عنها was forty years old at the time and was the mother of her late husband’s children, while my Sire ﷺ was twenty-five years old at the time, a handsome and striking young man. Yet my Sire ﷺ accepted the proposal for the sake of supporting a widow, and to not to let her feelings by letting her down, and thus my Sire ﷺ became a married man.

¹ One of the prominent compilers of hadith, and author of Saheeh Bukhari, a collection of authentic ahadith.

O' those who sketched blasphemous caricatures of my Sire ﷺ! My Sire ﷺ married an older woman; one who was a widow, and who already had children. Not only that, he remained faithful to her throughout her life, and spent the next twenty-five years with her without marrying anyone else. He ﷺ had four daughters, Zainab رضي الله عنها, Umm-e-Kulsoom رضي الله عنها, Ruqaiyah رضي الله عنها, and Fatimah رضي الله عنها, and three sons, Tayyab رضي الله عنه, Tahir رضي الله عنه, and Qasim رضي الله عنه, with her, yet he gave Khadijah's رضي الله عنها children from her late husband the same love and attention that he gave to his own children. O' tormenters! Why do you overlook these facts? Why do you close your eyes to this touching picture of empathy, sacrifice, and consideration? Now observe another chapter from my Sire's ﷺ glorious life:

When my Sire ﷺ reached forty years of age, an angel came to him in the cave called 'Hira' at the peak of Jabal-e-Noor¹ near Makkah, and bestowed prophethood upon him on behalf of Allaah. The event was so extraordinary and startling that when he ﷺ returned home from this meeting with Jibreel² عليه السلام his heart was beating wildly and he was shaking and shivering because of the enormity of this overwhelming, unexpected event, and he ﷺ asked his wife, Khadijah رضي الله عنها, to cover him with a sheet of cloth.

The considerate wife tried her best to calm him down and immediately covered him with a blanket and asked him for the cause of this great agitation. After he had regained some self-confidence, he ﷺ gave her a detailed account of his meeting with Jibreel عليه السلام. Yet he

¹ *Jabal* = mountain; *Noor* = divine light: Mountain of Divine Light.

² The angel Gabriel.

was still very much upset and expressed his misgivings that he feared for his life.

The caring and devoted wife immediately said, “Absolutely not! By Allaah! This cannot be so. Allaah will never cause distress to you because I see that (1) you are kind towards your relatives; (2) you share the burden of the weak and vulnerable; (3) you earn money through hard, honest work and then put it in the pockets of the deprived; (4) you honor guests, and (5) you espouse truth and stand up to tyrants and oppressors, no matter how great the pressure may be . . . how can Allaah then cause torment for you?” “Get up and come with me.” She said.

O’ you who have sketched insulting caricatures of my Sire ﷺ! Do you know where my Sire ﷺ then went, and where his wife took him . . . ? She took him to a person who was a Christian. According to Saheeh Bukhari, he was a scribe of the Hebrew language. He used to write the Bible in the Hebrew language and he was a paternal cousin of Khadijah رضي الله عنها. His name was Warqa bin Nawfel.

When Warqa bin Nawfel heard the details of the incident which had taken place at Hira, he could not help but exclaim, “That (being whom you met in the cave of Hira) was the same Confidant of Goodness whom Allaah had sent to Musa¹ ﷺ too. I wish I was a young man! I wish I could remain alive until the day comes when your people will expel you (because of the divine message that you will bring) from this city (Makkah)².”

¹ The prophet Moses ﷺ

² Bukhari, *Kitaab Yad-al-Wahi* (Book of Divine Instruction)

O' Christian cartoonists! Warqa bin Nawfel was a sage. He was old . . . The first testimony of my Sire's ﷺ prophethood was given by a Christian . . . Again, why do you close the eyes to these facts? Why do you not etch this into your minds too?

O' you who harp on endlessly about human rights! My Sire's ﷺ life was spent in the service of humanity. Khadijah رضي الله عنها uttered five sentences . . . Regardless of how many institutions of human rights you establish, you will never be able to go surpass the compassion of my Sire ﷺ stated in those all-encompassing five sentences. Indeed! Those sentences reflect my Sire's ﷺ generosity, philanthropy, and how he served humanity.

The Call to *Tawheed*

We Do Not Worship Idols

Along with consistent community and social work, my Sire ﷺ now also began calling people to *tawheed*¹. He ﷺ was only an avid humanitarian before, but now he also began urging people to not to associate any partners with Allaah. In fact, the call to *tawheed* had now become a priority for him because the call to *tawheed* has always been the foundation of *wahr*² and Islaam. Every prophet and messenger in this world has always embarked on his mission by calling people to *tawheed*. The Last Messenger of Allaah ﷺ too, therefore, began his mission with urging people not to associate any partners with Allaah سبحنه وتعالى.

It is not as if the people of Makkah did not believe in Allaah. They associated their ancestry with Ibraheem عليه السلام, and were proud of this association and believed in Allaah

¹ True monotheism: Belief in the absolute Oneness of Allaah without associating any partners or equals

² Divine instruction

too. Moreover, they also believed that the Ka'bah was the House of Allaah and used to perform the *tawaf*, the ritual circumambulation of the Ka'bah. Not only that, according to the Saheeh Bukhari, Book of Hajj, these people even used to say, "*Lubbaik, La Shareeka Lak*", during the *tawaf*, which means, "O' Allaah! We are here, at Your beck and call! You do not have any partners". The Messenger of Allaah ﷺ used to address them at such times, beseeching,:

"Wa'ilakum qad! Qad!", "Don't say the next sentence! It is fatal for you! Stop!"

But they had no intention of stopping their pronouncement there and went on as if they had heard nothing. They kept on circumambulating the Ka'bah and completed their declaration with: "*Illa shareekan Hua tamlikuh wa ma malak*" – "Except that partner which is Your own. You are master of this partner, and that partner is not itself the master of anything."

My Sire ﷺ explained to them that this is exactly what is called *shirk*, and that anyone who associates a partner with Allaah's person or with His exclusive characteristics – whether that alleged partner is a human being, a figurine of a human being, a statue of a dead or living sage, or something else – becomes a *mushrik*, i.e., one who leaves monotheism and becomes a polytheist by associating partners with Allaah. He ﷺ told them that Allaah had sent him with the message:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Verily, Allâh forgives not that partners should be set up with Him in worship. But He forgives what is less than that for whomsoever He pleases. And whosoever

sets up partners with Allâh in worship, has indeed fabricated a tremendous sin.

(Surah An Nisaa - 4; Ayah 48)

My Sire ﷺ kept calling them to *tawheed* untiringly. He ﷺ kept reminding them, “O’ people of Allaah! Those sages and idols whom you call upon instead of Allaah do not have the power to provide sustenance to you, what can they, therefore, give you? At this, some of them would immediately retort:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“Who says we worship them, sir?” They piped. “We merely give out alms in their name so that they will be a source of taking us very close to Allaah.”

Indeed, their excuses have been exposed thus in the Quraan:

Surely, the Religion (i.e. the worship and obedience) is for Allâh only. And those who take Awliyaa' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar and a disbeliever.

(Surah Az'Zumar: 39; Ayah: 3)

These *mushrikeen* insisted that, ‘Because we are very sinful – and these personages are very close and dear to Allaah – He will definitely not pay any heed to us, yet He

will certainly not turn them back . . . They obstinately maintained as stated in the Quraan:

هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ

" . . . ***These are our intercessors with Allâh . . .*** "

(Surah Yunus: 10; Ayah: 18)

. . . And then all obstacles are removed . . . troubles vanish . . . difficulties disappear . . . and all our needs and desires are realized".

Noble readers! Only those of the Quraysh used to say such things who really felt the weight of logic behind my Sire's ﷺ call to *tawheed* in their hearts. Then, in a remorseful tone, they felt compelled to justify their *shirk*, and would say, "*We don't really consider them as gods, or partners with Allaah, you know. We merely do this because we consider them to be pious and venerated personages . . .*" Indeed, there are no limits to the excuses people will conjure up in order to justify *shirk*.

Yet my Sire ﷺ considered this excuse too, to be an element of *shirk*. Besides, when these people participated in memorial festivals in honor of these past mystics and luminaries, they not only used to bow in front of their graves, they also used to circumambulate around their graves just as they did around the Ka'bah, as well as supplicating to them for favors. My Sire ﷺ then used to remind them that:

"This is exactly the kind of worship which you deny. Tell me, is not all this worship of these personages?"

In short, instead of leaving their illogical *shirk* these people became enemies of my Sire ﷺ! And of these, Abu Jehel was the staunchest. They used to lay thorns in the path of my Sire ﷺ; they used to throw stones at him; they used to give him ﷺ weird names; they even declared that he ﷺ was a magician and a mad man; . . . yet my Sire ﷺ remained patient. He never frowned at their excesses, nor did he let his radiating smile leave his face, in fact, during all this harassment he ﷺ kept supplicating to Allaah ﷻ to give them guidance and strength, and to show them the right path. This was so because my Sire ﷺ wanted to save them from Hellfire and wished that they would enter *Jannah*¹.

O' People, bear in mind! There cannot be a greater service to humanity than that! It is no doubt admirable to remove someone's worldly problems, yet there can be no greater act of kindness than to save someone from the eternal torment of Hell. My Sire ﷺ, therefore, made it clear to them that no matter what they said or did to him, he would not desist from calling them to *tawheed*, and that he ﷺ will not tire from trying to save them from Hellfire and taking them towards *Jannah*. Because the greatest kindness is to enrich someone with the treasure of *tawheed*, and as he ﷺ had said:

"I am the Prophet of Tawbah² and the Prophet of Mercy." (Saheeh Muslim – Kitaab-ul-Fadhaail)

¹ Paradise

² Repentance

O' Hindu Rulers!

O' Hindu rulers of Hindustan!¹ When the Bharatiya Janata Party (BJP) came into power its extremist members, in their enmity towards Muslims, began saying that we are the true heirs and successors of the Quraysh of Makkah and of Abu Jehel, because like us, they too, worshiped idols and deities. They also said that there used to be idols in the Ka'bah which Muhammad ﷺ destroyed.

You are right! You truly are the descendants of Abu Jehel, while my Sire ﷺ was the descendent of Ibraheem عليه السلام. Ibraheem عليه السلام had built the Ka'bah to establish *tawheed*, and there were no idols in the Ka'bah when he built it. My Sire ﷺ destroyed the idols in the Ka'bah and returned it to its original state. The Ka'bah was again returned to that original state and origin of purity which Ibraheem عليه السلام had first established it in. The true inheritor, hence, is my Sire ﷺ, not Abu Jehel.

O' Hindu fanatics! You have truly lived up to Abu Jehel's repute. Abu Jehel used to curse my Sire ﷺ, and you too, had supported Mr Rushdie². He wrote the depraved novel and in it he cursed my Sire ﷺ. Then he found encouragement and shelter in Britain. Then a woman emerged from Bangladesh. This was Taslima Nasreen. She too, wrote a novel. She too, cursed my Sire ﷺ in her novel, yet you gave her asylum in your country. In short, you carry out these despicable acts, yet do you know how illustrious the individual that you do all

¹ Urdu/Hindi name for India

² Salman Rushdie. Author of Satanic Verses

this against is? That eminent personality is that of my Sire ﷺ. Whereas in the Quraan that was revealed to my Sire ﷺ, Allaah has commanded Muslims to:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge.

(Surah al-Anaam – 6; Ayah – 108)

O’ fanatic Hindus! Behold the benevolent teachings of my Sire ﷺ, and look at yourself who provide sanctuary to those who write loathsome novels about this wholly compassionate and caring personage ﷺ. When the Danish newspaper published the insulting caricatures, you too, were quick to imitate their inanity by reproducing the offensive caricatures. O’ you who sketch false caricatures of my Sire ﷺ, look the true picture of his ﷺ life and ponder upon it after its eminence has been etched on the canvas of your intellect.

O’ heirs of Abu Jehel! Truly you are inheritors of Abu Jehel’s legacy, while we are heirs of our Sire’s ﷺ noble teachings. Indeed, my Sire held those who reflect and are eager to learn in high regard, and he ﷺ said regarding them:

“Scholars are the inheritors of the prophets” (Abu Dawood – Kitaab-ul-Ilm¹)

Why do you curse . . . why do you sketch caricatures . . .? Come! Talk to us! We are right here, the inheritors of

¹ The Book of Knowledge – Compilation of ahadith by Abu Dawood

our Sire ﷺ. Prove to us the omnipotence of your deities and we will prove their impotence, and we will enlighten you about the pre-eminence of Allaah سبحانه وتعالى. We will speak to you about your Krishna Ji, Hanuman Ji, Ram Ji, and Shiva Ji¹, while you speak to us about our Quraan, about our *saheeh* and *hassan* ahadith . . . Come! Come to the realm of reason, logic, and rationale. Why do you act dishonorably by showing respect to those who sling mud on my Sire ﷺ?

We are wholly committed to being patient and considerate towards you as far as calling you to *tawheed* is concerned, just as our Sire ﷺ was patient and considerate towards your predecessors. My Sire ﷺ has said:

"The state of affairs between me and my ummah is as if a person had lighted a fire and moths were attracted to its light and began falling into it. Hence I, O' people of my ummah, grab you from your backs to save you from the fire, and I also keep calling out to you to stay away from the fire, to save yourself from Hellfire, yet you slip out of my hands and surge ahead, pushing and stumbling upon each other until you plunge into Hell." (Saheeh Muslim – Kitaab-ul-Fadhaail)

Behold! This is my Sire ﷺ! We follow in the footsteps of our Sire ﷺ and this is our outlook towards you, while you keep thrusting yourselves into Hellfire. O' you who commit wrong against your own selves! Observe and contemplate. This is the mode and model of my Sire ﷺ, filled with compassion, and benevolence, and

¹ Various gods of the Hindu religion (e.g.: Hanuman is the Monkey god)

sympathy, and consideration. Bring forth a comparable exemplar from anywhere in the world! By Allaah! You will not be able to find one!

O' worshipers of idols and statues of personages! Your ascendants, the *mushrikeen*¹ of Makkah, and their chief, Abu Jehel, tormented and harassed my Sire ﷺ relentlessly and unsparingly! Not only my Sire ﷺ, he tormented and harassed his ﷺ followers too. Finally, Allaah arranged a respite for him ﷺ.

The respite came from another direction. It so happened then that Allaah opened the hearts of the people of Yathrib² to the simple and true teachings of monotheism. The people of Yathrib grasped the simple and clear message of Islam and accepted the call of my Sire ﷺ. They also realized how my Sire ﷺ was being continually harassed, and therefore requested my Sire ﷺ to migrate from Makkah and come live with them. But my Sire ﷺ refused. He did not want to abandon and leave the people of Makkah in abject ignorance worshipping dead people and handmade idols. Yet the people of Yathrib were persistent and came again next year. They had comprehended the seriousness of the situation and realized that the Quraysh could do anything. This time their invitation carried a hint of insistence when they requested my Sire ﷺ to move to their city, and my Sire ﷺ too, accepted their invitation.

O' Hindus! Your predecessors declared they would not let my Sire ﷺ leave. "We will kill him or imprison

¹ Plural of *mushrik*: Those who associate partners with Allaah

² Ancient name of Madinah (The City of the Prophet ﷺ)

him”, they declared. But my Sire ﷺ quietly took along his friend and companion, Abu Bakr رضي الله عنه, mounted a camel and rode away, and they never realized how it happened until he ﷺ was already a safe distance away.

A Foreigner Becomes the King

O’ cartoonists of Denmark! You sketched caricatures of my Sire ﷺ. Ponder for a moment. You have a constitutional monarchy in your country. Your queen is your head of state. According to your laws whoever becomes the King of Denmark must be a Dane. If a queen becomes the monarch, she too, must be a Dane. Not only a Dane, but in fact, he, or she, must be a member of the royal family. This is the rule throughout the world in monarchies. Whether it is Britain, or Spain, or Jordan, or Morocco, the rule remains the same.

Indeed! Even now, in the Twenty-first Century, the rule remains the same. In democratic countries the rule for becoming the president or prime minister of the country is also the same. It is necessary for the president of the United States of America to be a born citizen. The German chancellor must be a German citizen, and the president of Japan must be Japanese. The president or prime minister of Pakistan must be a Muslim and a citizen of Pakistan, while the president of France must be French, as well as being a Christian. Yet consider for a moment, o’ caricature sketchers! Imagine, in a feudal society fourteen hundred years ago; when discrimination was at its peak; when people fought wars for years on end, merely for the sake of becoming a small time feudal lord. Friends, in

such times, a harassed migrant is on his way; migrating to a land where he hopes he will no longer be besieged. His name is Muhammad ﷺ. There is a companion with him, and a helper. The entire caravan consists of only three individuals.

O' People! Wearing a white dress, and with a white turban on his head, My Sire ﷺ is traversing the scorched mountains and deserts riding his she-camel. The white color is even nowadays a symbol of peace. A white flag is raised as a sign of peace during warfare. My Sire ﷺ was covered in white from head to toe as he travelled . . . an absolute symbol of peace . . . a picture of serenity and dignity . . . entirely and totally a portrait of peace.

Think about it for an instant! He ﷺ is an immigrant. Tensions between locals and immigrants are commonplace. Scuffles over rights and resources are routine and universal among locals and immigrants; even nowadays in the Twenty-first Century, in the most developed and so-called civilized countries. Yet my Sire ﷺ is such an immigrant that the feudal society of fourteen hundred years ago; the people of Yathrib; decided to appoint my immigrant Sire ﷺ as the Ruler of Yathrib. He was travelling to Yathrib as its ruler, o' people! Bring forth a comparable instance anywhere in the world. Forget a comparable instance fourteen hundred years ago; is there a similar instance in the enlightened world of today? Bring forth a similar instance in this era with its pinnacle of scientific and technological progress. An era which is called 'civilized'. No, you won't be able to find one. By Allaah! You will not be able to demonstrate a similar case where a people bring a

persecuted person from another land and designate him as their ruler solely on the basis of his ideology.

Friends! Then read up on the life of my Sire ﷺ. Take a look at his ﷺ teachings and decide for yourself. I too, have written another book on the life and character of my Sir ﷺ. It is titled ‘*Seerat Kay Suchay Moti*¹’. Go ahead and read it and you will discover what types of caricatures your mind sketches! Those who read his ﷺ biography are left with no choice but to agree that my Sire ﷺ had an extraordinary personality. Indeed, that is why such a uniquely historical event took place in the world. My Sire ﷺ must have set alight some lamps of *aqeedah*² and knowledge in their hearts which dispelled the darkness of discrimination – dispelled it in such a way that the people of Yathrib changed the name of Yathrib to Madina’tun’Nabi³ ﷺ

¹ Authentic Pearls From the Life of the Prophet ﷺ

² Core belief

³ It is said that Madinah’s original name was ‘Yathrib’; named after a man called ‘Yathrab’ who belonged to the tribe of Amaliq. In Sabeian inscriptions Madinah is mentioned as Yathrib. Ptolemy mentions it as Jathrippa. The Aramaic-speaking Jews changed it to Madinah later on. Some say that Yathrib and Madinah both remind one of the Biblical Yathron and Midian. Sir Syed Ahmad Khan in his “Essays on the life of Muhammad” ﷺ has conjectured that Musa ﷺ took refuge in this town when he was driven by *Firaoun* (Pharaoh) from Egypt. According to Saheeh Muslim, the Prophet ﷺ, loathed the name Yathrib which meant ‘One who speaks contemptuously of others’, and changed it to ‘*Thaiyibah*’: ‘One which emanates a pure, pleasant odor’, or ‘*Thaba*’: ‘One which is scented’. Citizens of Yathrib later changed the name of their city to Madina’tun’Nabi ﷺ: ‘The City of the Prophet ﷺ’ in his honor – And Allaah knows best.

O' caricature sketchers! Let me show you a few pictures of how the Ruler of Madinah ﷺ ruled this city. Come, see for yourself!

Neither A King Nor An Emperor

Sans Crown Or Throne

The people of Yathrib – before the arrival of my Sire ﷺ – had decided to enthrone Abdullah bin Ubai, a local chieftain, as their king. His crown was in the process of being manufactured by goldsmiths. Preparations were underway to place him on the throne and the day was rapidly nearing when he was to be crowned. But the situation had now changed. The conditions had altered. The people had had a change of heart. Even the name of the city had changed. Apart from some Jews and a few other people, the whole of Madinah had become Muslim. Even those who had not yet become Muslims agreed with the Muslims that my Sire, Muhammad ﷺ, should be their new leader and ruler.

What type of ruler was my Sire ﷺ that preparations for the setting up the throne and crowning were discontinued? On the other hand, there were no orders issued for the manufacture a new crown, nor a new throne. Imagine a time more than a century ago, and someone is to become a king of some place, even a minor ruler, or even a potentate. It was simply unimaginable in those times that any ruler, regardless of the size of his realm, would be designated as the ruler without having a crown or a throne.

Of course, the rulers-to-be of those times (like most modern rulers too) yearned for, and their imagination revolved around being seated on a throne made of gold; studded with finest diamonds and gemstones. With the most sumptuous crown possible. Yet what kind of ruler was my Sire ﷺ that he had a white turban on his head, while his ﷺ throne is merely a prayer-mat of woven date-palm leaves on which he ﷺ leads the congregational prayers. Not only that, he ﷺ gives instructions regarding the vital affairs of the state while sitting on the same mat.

It had been resolved among the people of Madinah and my Sire ﷺ that my Sire ﷺ would give a *khutbah*¹ to the people once a week. The chosen day was Friday. One Friday my Sire ﷺ stood up on the same mat and delivers a *khutbah*. According to Saheeh Bukhari, Kitaab-ul-Buyu², a caring Ansaari³ woman said to Allaah's Apostle, "O Allaah's Apostle! Shall I make something for

¹ Sermon

² Book of Commercial Transactions

³ Meaning 'host'. (Host to the immigrant Muslims of Makkah)

you to sit on (while you give the *khutbah*) as I have a slave who is a carpenter?"

He ﷺ replied humbly, "If you wish." Then he ﷺ added, "Ask your carpenter to put together some pieces of wood for me so that I may sit on it while addressing the people."

The woman ordered the carpenter to make a *mimbar*¹ from the ordinary tamarisk wood of the forest. The carpenter brought the *mimbar* to the woman after he had completed it, and she sent it to Allaah's Apostle ﷺ. The Prophet ﷺ ordered the pulpit to be placed in the mosque. It was placed in the masjid and he ﷺ used to deliver the *Khutbah-e-Jumuah* (Friday Sermon) while standing on its steps. He ﷺ also used to give advice and deliver lectures at other times whilst sitting on the steps of the *mimbar*.

No special wood was selected for the construction of this *mimbar*, such as importing sandalwood, or some other expensive and rare wood for its manufacture; which certainly would have been the case had it been some other ruler. The *mimbar* was simply manufactured from whatever wood was available in the local woodland. O' you who sketch caricatures! My Sire ﷺ laid the foundations of a revolution fourteen hundred years ago and shunned the custom of wearing ruby studded crowns and ornate thrones.

O' deviant people! You can call the white turban of my Sire ﷺ a crown. You can call the wooden *mimbar* a throne. You can call the mat a royal carpet. You can say

¹ Pulpit

whatever you like and make fun of whomsoever you want. What does it matter what deviant people say?

It was a time when a king without a crown and a throne was unheard of. People of those times had absolutely no conception of a king and his court without the associated fanfare and paraphernalia; such an unassuming sovereign was simply unimaginable and unheard of in that era. It was my Sire ﷺ indeed, who gave them the concept that such things are actually trivial and superficial; apart from the fact that they are an utter waste of resources, and that they have absolutely nothing to do with the practice of governance and administration.

A ruler of a small-to-moderate dominion was called a king in those times, while the more powerful ruler, with a larger dominion, was called an emperor. Heraclius, the emperor of the Roman superpower in the north of Arabia in those times, had also had himself designated an emperor. So did the ruler of the Persian superpower in the east. Moreover, every ruler also had a certain special title of respect. Some were called Caesar while others were called Kaiser, while yet others was titled Khosrau, and so on.

My Sire ﷺ put an end to all such conceited titles and never let the title 'king' come anywhere near him. And as far as titles such as 'Emperor' and 'Shahanshah' (King of Kings) are concerned, my Sire ﷺ detested them especially. He ﷺ disliked such titles because they reflected arrogance, conceit, and pretentiousness – qualities which are totally contrary to the humbleness taught by Islaam. According to Saheeh Muslim, Kitaab-ul-

Aadaab, as well as Saheeh Bukhari too, my Sire ﷺ, therefore, said:

“The most wretched person in the sight of Allaah on the Day of Resurrection, and the worst person and a target of His wrath would be the one who is called Malik-al-Amlaak (the King of Kings) for there is no king but Allaah.”

The most a ruler is permitted to call himself is ‘king’, yet my Sire ﷺ was so averse to pretentiousness that he never let that word come anywhere close to him.

Here is another scene from the life of my Sire ﷺ, and the view is presented by Abu Hurairah¹ رضى الله عنه. The scene is to be found on the pages of the *Musnad*² of Imam Ahmad Ibn Hanbal³. Ibn Hibbaan⁴ and Shaykh Albani⁵ رحمهما الله have

¹ His real name was ‘Abd al-Rahman ibn Sakhr Al-Azdi. One of the several companions (disciples) of the Prophet ﷺ. His *kuniya* (pseudonym) was Abu Hurairah. Having a *kuniya* is a common practice in the Middle East, especially Arabia

² *Musnad* is the name of the collection of ahadith collected and compiled by Imam Ahmad Ibn-e-Hanbal رحمهما الله

³ A prominent theologian and scholar of Hadeeth. Out of the four schools of thought in Islam, the Hanbali school of thought associates itself with him

⁴ A collection of ahadith by Sunni scholar Ibn Hibbaan رحمهما الله and published under the title: *Al-Ihsan fi Taqrib Saheeh Ibn Hibbaan*. The ahadith in this book are arranged neither as in a *musannaf*, nor as in a *musnad*. Moreover, Ibn Hibbaan's collection contains 2,647 ahadith that do not appear in the collections of Bukhari or Muslim

⁵ Shaykh Muhammad Nasiruddin al-Albani رحمهما الله (1914-1999) was an important and influential Islamic scholar of the 20th Century; a specialist in the fields of hadith and fiqh, as well as a prodigious writer and a popular speaker

affirmed it to be *saheeh*, while Maulana Zubair Alizai has declared it to be *hassan*. The scene is described thus:

“Jibreel ﷺ was sitting beside the Messenger of Allaah ﷺ. Jibreel ﷺ looked upwards towards the sky and saw an angel descending. He ﷺ informed the Messenger of Allaah ﷺ that ever since the day Allaah had created the heavens and the earth, this particular angle had never come down to this world.

Then, when the angel had descended all the way and stood on the ground in front of the Prophet ﷺ, he addressed the Messenger of Allaah ﷺ in these words: “O’ Muhammad (ﷺ)! Allaah has sent me to you to inquire whether Allaah should make you a king-prophet (like Dawud ﷺ and Suleiman ﷺ) or a man-prophet?

At this moment, Jibreel ﷺ advised the Prophet ﷺ: “O’ Muhammad! *Be humble in front of your Sustainer.*”

The Prophet ﷺ, therefore, hastily replied, “I would like to be a Servant-Messenger of Allaah.”

Noble readers! That is why we declare: “There is no god, but Allaah, and Muhammad is His slave and His Messenger¹.”

These were a few scenes from the glorious life of the ruler of Madinah. O’ caricature sketchers! Can you bring forth such a ruler? O’ those who entitle mystic and sages as kings of illumination! Reflect for an instant on the inanity of what you claim!

¹ The fundamental Islamic declaration of faith

No More Bowing and Prostrations

O' people of Europe! You sketched caricatures of my Sire ﷺ. Take a glance at the pages of history! Here is one of your grandest kings; Heraclius, Emperor of Constantinople. Whosoever entered in his presence had to prostrate himself before him. People had to prostrate in the court of the Persian emperor, Chosroes too. They also had to prostrate themselves in the courts of Indian rajahs and maharajas. They also prostrated in the courts of Africa and in the courts of the greatest kingdoms of Arabia. They had to prostrate in the court of Aal-e-Ghassan¹. And they prostrated in the court of the King of Hadhramaut². Foreheads were put to the ground at the entrance to the court of the Emperor of Hirah³. And they touched their foreheads to the ground when they entered upon the court of the rulers of Kindah⁴.

¹ The Ghassanids; also called *Banu Ghassan* (Sons of Ghassan) A group of South Arabian Christian tribes that emigrated in the early 3rd century C.E. from Yemen to the Hauran; the southern areas of Syria, Jordan, and Palestine

² An ancient city in southern Yemen near Oman. The prophet Hud ﷺ is buried there. The people of Hadhramaut, called the Hadhramis, had played a major role in the establishment of Islam in Indonesia

³ Nu'maan III ibn al-Mundhir, titled, 'Abu Qaboos' (582-613), Emperor of the Lakhmid Kingdom. The Lakhmids (*Banu Lakhm*) were Arab Christians who arrived from Yemen and made Hirah in southern Iraq their capital in 266 C.E. Hirah's ruins are located three kilometers south of Kufa in Iraq

⁴ The Kindah kingdom was a vassal kingdom ruled from Najd in Central Arabia (present day Saudi Arabia). They ruled much of the Northern Arabian Peninsula although they had also originated in Hadhramaut and later returned to it

In short, from kings and emperors to rajas to maharajas, there was no ruler in those times in whose court one did not have to prostrate. There was no court where humanity was not humiliated. There was not a court in the entire world where the forehead did not feel the ground. There was no royal court where the posterior was not raised . . .

Indeed! Touching one's forehead to the ground is ultimate stage of self-degradation, and there was no court where a human being did not bow down to the last stage of humiliation by putting one's forehead to the ground in front of another human being.

There is a hadith mentioned in Abu Dawood, Kitaab-an-Nikaah¹. Qais bin Sa'ad رضى الله عنه narrates that, "I travelled to Hirah (in present day Iraq). The rulers of that area used to be called *Merzaban*."

Qais bin Sa'ad رضى الله عنه narrates that, "When I went to the court of the ruler I saw that people were prostrating to their emperor. When I saw this scene I wondered that the Messenger ﷺ of Allaah was much more deserving of being prostrated to. Therefore, when I came back to Madinah, I arrived in the presence of Messenger ﷺ of Allaah and said, 'O' Messenger ﷺ of Allaah! I had gone to Hirah and I saw that people of that area were prostrating to their king. I felt that you were much more deserving that we should prostrate ourselves in front of you.'"

¹ Sunan Abi Dawud. Collection of ahadith by noted Persian collector of hadith, Abu Dawud Sulayman ibn-e-Ash'ath al-Azadi al-Sijistani

The Prophet ﷺ replied, “*Do you think that sometime in the future if you passed by my grave you would prostrate to it?*”

Qais رضی اللہ عنہ says that, “I replied, ‘No!’

Then the Prophet ﷺ commanded, “*Don’t ever do so!*”

O’ you who sketched those insulting caricatures! Look at my Sire ﷺ. Observe the mannerisms of the ruler of Madinah. May my life be sacrificed many times over for the ruler of Madinah. Indeed! My beloved Sire ﷺ completely altered the course of history; and just look at the way he ﷺ altered its course.

Contemplate dear reader! He ﷺ did not say ‘don’t prostrate yourself in front of me’ at Qais’s رضی اللہ عنہ inquiry . . . Instead, he ﷺ immediately inquired whether his followers will prostrate themselves in front of his grave. He ﷺ was worried about this because he knew that it was impossible for them to prostrate in front of him as long as he was still among them, He ﷺ, therefore, became concerned about the future when he would not be among them. What would happen then? Would they then forget all about monotheism and start worshipping his ﷺ grave?

“*I am the Messenger of Allaah ﷺ. What would it look like with people prostrating at my grave considering my high status?*” He ﷺ, therefore, immediately sought negation for such a possibility, and then also commanded: “*Do not ever do so.*”, so as to be on record as having prohibited even the slightest notion of such a possibility.

Praise be to Allaah ﷻ My Sire ﷺ took humanity away from its nadir and raised it to its zenith. He ﷺ raised it from the depths of degradation and elevated and restored it to its position of dignity and self-esteem and set aside *Sujood*¹ exclusively for its Protector ﷻ

Not only prostration, he ﷺ even set aside the lesser form of humility, the *Ruku*², exclusively for Allaah ﷻ. And not even bowing, he ﷺ even set aside *Qiyam*³ exclusively for Allaah ﷻ. *Qiyam*, *Ruku*, and *Sujood* are all forms of worship, and worship is wholly and solely exclusive for the Magnificent Creator Y.

O' those who sketched the offensive sketches! Now ponder upon the words that were revealed upon my Sire's ﷺ heart. Allaah ﷻ says in the Quraan:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

“And indeed we have honored the Children of Adam, and we have carried them on land and sea, and have provided them with At-Taayibât (Lawful, good things), and have preferred them above many of those whom we have created with a marked preference.”

(Surah Bani Israel: 17; Ayah 70)

O' caricature sketchers! Every son and daughter of Adam ﷺ, whether they are white or black, Indian or

¹ Prostration

² Bowing

³ Standing deferentially with one's hands clasped in front

European, brown-skinned or pink-skinned, they are the sons and daughters of Adam ﷺ. It is imperative that they be respected regardless of their religion. It is necessary to give respect to every human merely on the basis of their being the Children of Adam ﷺ. Coincidentally, and interestingly, this command to respect all Children of Adam ﷺ is given in the *Surah*¹ of the Quraan titled, '*Bani Israeel*' (Children of Israel).

O' Jews of Israel! There is a message for you too. For according to your belief the Children of Israel are of noble lineage. They are dearer to Allaah than all other human beings. For you the rest of humanity are mere louses and insects.

Yet the Quraan, which was revealed to my Sire ﷺ includes a *Surah* titled '*Bani Israel*' (The Children of Israel). The instruct for respecting humanity was given in this *Surah* so that those who call themselves Jews should comprehend the reality that all men are created equal. All are servants of Allaah سبحانه وتعالى, and you too, are children of a human being who² was a servant of Allaah.

My Sire ﷺ has expressed his anger towards those who disrespect humanity. Indeed, what could be more ignominious and despicable than to prostrate in front of living and dead people? Therefore, in Bukhari, *Kitaab-us-Salaat*, my Sire ﷺ has been quoted as having said:

¹ Chapter

² Prophet Ya'qoob (Jacob) ﷺ, who has also been called Israel in the Bible and Quraan.

“Narrated Abu Hurairah رضي الله عنه: Allaah's Apostle ﷺ said, *"May Allaah's curse be on the Jews for they built the places of worship at the graves of their Prophets."*

And he ﷺ has been quoted in Saheeh Muslim, Kitaab-ul-Masajid¹ as having warned and commanded:

"Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that."

O' Jews of Israel! You had published a caricature of my Sire ﷺ in one of your newspapers a few years ago. A Saudi friend of mine showed me a copy of the newspaper, which he had copied from the internet. My friend had tears in his eyes and I too, could not restrain my tears. Then a few years later, you had your Christian friends do the same thing all over again.

Tell me! Is this the only crime that you accuse my Sire ﷺ of that he took humankind out of its state of extreme degradation and restored its dignity? Was that the only 'crime' of my Sire ﷺ that he committed fourteen hundred years ago, that in order to save mankind from degradation, he also eliminated the causes of that turpitude and ignominy by forbidding fortification of graves (e.g. with bricks and cement)? . . . That he ﷺ forbade lighting of oil lamps and candles on them? Forbade posting of grave-keepers and guards on them? . . . To the extent that he ﷺ commanded:

Abu Hurairah رضي الله عنه reported Allaah's Messenger ﷺ as saying: *"It is better that one of you should sit on live coals*

¹ Plural of Masjid; (Mosques)

which would burn through clothing and come in contact with his skin rather than that he should sit at a grave.”
(Saheeh Muslim – Kitaab-as-Salaat)

O’ cartoonists! Behold! No one prostrated to my Sire ﷺ either during his life, nor did anyone prostrate in front of the grave of the Ruler of Madinah after he ﷺ passed away. My Sire ﷺ gave dignity to humanity and turned every human from a speck of dust into a bright sun. Regardless of whether they admit it or not, yet the fact remains that all the respect and honor enjoyed by humanity today was restored to it by my Sire ﷺ. Yet you make cartoons of such a Sire ﷺ . . . Were you not ashamed at all at what you did?

I Am Not A King

This was a simple peasant. He came to Madinah, and with the usual paradigms regarding kings in his imagination, he went to meet the Ruler of Madinah. He had come to know that my Sire ﷺ was the Messenger of Allaah, yet it was also a fact that my Sire ﷺ was also the Ruler of Madinah. The scene of this meeting has been described by Imam Ibn Majah¹ in *Abwab-al-At’imah*:

Abu Masood رضي الله عنه narrates, ‘A man arrived in the presence of the Messenger of Allaah ﷺ and began

¹ Abu Abd Allaah Muhammad ibn Yazid Ibn Majah al-Rab’i al-Qazwini. A hadith scholar of the middle ages. He compiled the famous *Sunan Ibn Majah*; the last of the six basic hadith compilations and collections by various Islamic scholars

conversing with him. His (the peasant's) shoulders began shaking (with awe). Upon noticing this, Allaah's Messenger said to him, *"Don't worry. I am not a king. I am the son of such (a humble) woman who used to eat dried meat."*

The Arabs used to cut meat in long pieces, sprinkle salt on it, and then put it out under the sun to dry, and it was cooked when needed. Such meat was called *qadeed*. My Sire ﷺ had said this to alleviate the peasant's dread and nervousness which he had begun to feel when he became conscious that he was in the presence of a head of state. Expressing his humility and humbleness, he ﷺ tried to reassure the peasant that he was not arrogant like other kings and that he ﷺ would not punish him for conversing frankly without the usual pretentiousness. By Allaah! A million kingdoms can be sacrificed at the feet of such a leader who was a ruler indeed, yet was not a king.

In another incident – also related in *Abwab-al-At'imah* – my Sire ﷺ introduced himself to another country-dweller thus:

"Allaah has made me a soft-hearted person. He has not made me an antagonistic dictator."

Here was another countryman. Observe the attitude of this hardnosed subject of the state and compare it to the mannerisms of the Emperor of Arabia ﷺ. Come, let us view these pages of Saheeh Bukhari, *Kitaab-ul-Libaas*¹. The Ruler of Madinah ﷺ is passing through the bazaar with Anas رضي الله عنه. He (Anas رضي الله عنه) narrates that, 'The Prophet

¹ Book of Apparel

ﷺ had a shawl covering his shoulders. It was made in Najran¹. The shawl's border was wide and rough. Suddenly a Bedouin confronted us. He grabbed the Prophet's ﷺ shawl and yanked it so hard that it left a mark on his ﷺ shoulder. My eyes were fixed on the abrasion (in anger, but before I decided what to do) the Bedouin began speaking:

“O’ Muhammad! (ﷺ) (All) this wealth that you have. Tell one of your officials to give me some of this wealth (too).”

“The Messenger of Allaah ﷺ looked at the Bedouin and smiled, and instead of becoming angry at the Bedouin's rudeness, told me to give something to this peasant.”

O’ people! There is a limit to good manners. There is an extent to consideration. Yet, observe the Ruler of Madinah ﷺ! There was no limit to the excellence of his manners. There is no extent to his gentleness and mildness. O’ rulers of the world! Behold! This is what a ruler should be like!

Indeed! It is in Saheeh Muslim, Kitaab-ul-Imarah², that my Sire ﷺ supplicated thus:

“O’ Allaah! Whoever becomes a ruler over my Ummah and is harsh towards them, then be harsh on him. And whoever is kind towards my Ummah when he becomes a ruler over them, then be kind towards him.”

¹ Najran is a city in southwestern Saudi Arabia near the frontier with Yemen

² Book of Governance

And whosoever speaks candidly to a cruel, ruthless dictator to point out their mistakes, my Sire ﷺ has encouraged them thus:

“The noblest form of jihad is to speak the truth in the presence of a cruel and unjust ruler.”

(Ibn Majah – Abwab-al-Fitan)

This is the character and these were the mannerisms that my Sire has left behind, and that is why I claim that whatever courage and conciliation that is to be found in the modern world in the form of egalitarian rulers, is merely a small portion of the well of goodness left behind by my Sire ﷺ from which the world continues to benefit.

Abu Musa Ash'ari رضى الله عنه narrates in Saheeh Muslim, Kitaab-ul-Jihad-wal-Siyar¹, that, ‘When the Messenger of Allaah ﷺ sent me and Muaz bin Jabal رضى الله عنه to Yemen as governors, he advises us:

“Make ease (for the people); don’t create difficulties (for them) and don’t be harsh. Stay united; don’t give way to dissension amongst yourselves.”

He ﷺ used to give the same advice to whosoever he dispatched as governor to a distant land’: *“Give glad tidings; don’t generate hatred. Make ease; don’t create difficulties.”* And he ﷺ also instructed: *“Give relief and comfort to the people.”*

¹ Book of Jihad and Expeditions

Eradicating Symbols of Tyranny

Hunting lions and tigers was considered a sign of valor and bravery in those times too. Kings and princes used to hunt lions and tigers, and often used to display the hides of their prized big game – typically with the lion's or tiger's mouth wide open as if in the act of roaring and with its fangs visible – on their thrones and they used sit on the royal chair with their feet on the hide to show off their vanity. They also used to display these trophies on the palace walls. Such kings would themselves become ferocious animals in such a setting, and they used to give out barbaric orders, such as pulling off the skin of anyone whom they felt had annoyed them. Similarly, at a mere hint from the king, the offender's throat used to be slashed in front of the whole court; much as a lion grabs its prey from the neck and then sinks its fangs into its jugular vein and kills it.

It is mentioned in Sunan al-Tirmidhi¹, Kitaab-ul-Libaas², that the Messenger of Allaah ﷺ disliked usage of animal skins as clothing, and also forbade sitting on them.

History is replete with stories of kings and emperors who did not spare their own fathers, or brothers, or even their own sons, in order to secure their own thrones. And there is no such thing as friendship or friend when it

¹ Sunan Tirmidhi is one of the six most prominent hadith collections, and was compiled by Abu 'Eesa Muhammad ibn 'Eesa ibn Surat ibn Musa ibn ad-Dah'hak as-Sulami al-Tirmidhi (824-892) C.E., i.e. 209 AH - 13 Rajab, 279 AH). He was born, and died, in Bugh, a suburb of Termez (Arabic: *Tirmidh*) in Uzbekistan

² Book of Attire

comes to securing one's throne and rule. Such things are considered absurd in the domain of royalty.

May my life be sacrificed for the Ruler of Madinah and my beloved Sire ﷺ, here was Abdullah bin Ubai¹ who was foremost in accusing and slandering the family of my Sire ﷺ, and who never let any opportunity to utter inappropriate words about my Sire ﷺ go by. He used to incite people to rebel against my Sire ﷺ and he always tried his best to sow seeds of prejudice between the *Mahajireen* (the immigrants from Makkah) and the *Ansaar* (the locals). He even used to instigate external enemies to attack Madinah. Because of all these despicable and underhanded crimes, plots, and schemes of his, Umar رضي الله عنه thus asked permission from Allaah's Messenger ﷺ; "Permit me to cut off this hypocrite's head, o' Messenger of Allaah ﷺ." My Sire ﷺ replied:

"O' Umar, leave him be! For if you do so people will say that Muhammad has his companions assassinated."

(Tirmidhi – Tafseer² Al-Quraan)

O' people! Such was the generous and tolerant manner of my Sire's ﷺ leadership that my Sire ﷺ overlooked the excesses of even such a vile person; an utterly incorrigible hypocrite, who never let an opportunity to hurt my Sire ﷺ go by. Yet my Sire ﷺ gave him the right to live on, even though he did have complete ability, power, and authority to take the scoundrel's life. Remember, such tolerance was not to be expected among

¹ The most outspoken of the hypocrites (*muna fiqeen*) of Madinah

² Explanation

kings and rulers fourteen hundred years ago. If an example of tolerance and lenience was set in that era, it was done so by the Ruler of Madinah. By my Sire, Muhammad ﷺ, The Considerate One.

It was with the arrival of my Sire ﷺ in this world that the era of savagery began to finally fade away. My Sire ﷺ banned eating of the meat of carnivorous animals in order to discourage and end savagery and declared such meat to be *haram*¹. Whether these carnivorous animals were lions, tigers, wolves, or bears, consumption of the meat of all predatory animals was declared to be *haram*. This ban even included predatory birds, such as eagles and hawks, which hunt and consume the meat of other birds or animals.

It is stated in Abu Dawud, Kitaab-ul-At'ima², that the Messenger of Allaah ﷺ forbade eating of all animals, which have fangs, and forbade eating the meat of all bird which have 'claws'; meaning those predatory birds which grasp their prey with their claws and tear it apart with the help of their beaks and claws. My Sire ﷺ has decreed that they are haram, and he ﷺ did that so that humans would not become savage predators, and so that rulers and kings would not act like wild animals in human attire. My kind and compassionate Sire ﷺ eradicated the symbols of barbarity and savagery. Eliminated them to such an extent that it is stated in Abu Dawud, Kitaab-as-Salaat, that when a person assumes the *tashhad*³ position during prayers, he, or she, must not sit like a lion or a tiger. That

¹ Unlawful; Prohibited

² Book of Food

³ The sitting position

is, any human position of sitting or standing which brings about an allusion of savagery is prohibited, so that my Sire's ﷺ followers would not have any suggestion of savagery or barbarity in their posture.

Imam Muhammad bin Yazid عَزَّوَجَلَّ quotes a hadith in his book, Sunan Ibn Majah, Kitaab-ul-Libaas, that, it was narrated by Muawiyah رَضِيَ اللهُ عَنْهُ and Abu Rehana رَضِيَ اللهُ عَنْهُ that the Messenger of Allaah ﷺ forbade riding on tiger skin (i.e. using tiger skin as a saddle covering)

Ponder upon this command of my Sire ﷺ, o' people! Fourteen hundred years ago, kings, princes, and other nobles used to cover the saddles of their mounts, whether steeds or elephants, with tiger skins, and they too, used to become wild animals as soon as they overpowered their enemies. They used to slash and tear apart ordinary people, rape women, and cut off their breasts. They used to toss up infants and children on the tips of their swords. They used to twist the necks of their opponents and hurl them away. Tie them up to horses or elephants by their hands and feet and have them pulled in opposite directions and tear them apart. They rode on saddles covered with tiger and lion skins, even during peacetime, and tore apart whoever they became unhappy with in order to sow fear in the hearts of their people. My Sire ﷺ, therefore, eliminated these symbols of savagery in order to prevent humanity from becoming savage.

Like all other commandments of my Sire ﷺ, this one too, had far reaching implications. The decree of not using skins of predatory animals in fact also shows compassion toward such animals themselves. For if their meat has been decreed *haram*, then why hunt them at all? Merely

for the sake of collecting their skins? My Sire ﷺ, hence, has been extremely empathetic about the preservation of wildlife and has volubly protected animal rights. By prohibiting the use of skins of lions, tigers, cheetahs, polar bears, crocodiles, and forbidding the eating of meat of predatory animals, my Sire ﷺ has, hence, also directed that wildlife must be protected and preserved.

There is a lesson in this for people of other religions who depict their gurus, sages, mystics, as well as religious and political leaders riding lions and tigers. For how can someone who rides predators be a spiritually inclined person, such as a saint, a *sadhu*, a *yogi*, or a *saniasi*? Ponder o' people. Behold these scenes from the pious life of my Sire ﷺ. Behold! Maybe some of the savagery in our world might end.

The Humble Ruler

Castles are imposing structures. Those which are more than two thousand years old are very impressive, while those of fourteen hundred years ago are exceptionally magnificent. These structures used to have luxurious bedrooms for the royalty, and one could reach them, on either side, through a maze of corridors. O' those who sketched caricatures of my Sire ﷺ! Come! Take a peek at my Sire's ﷺ bedroom in Madinah.

It is narrated in Saheeh Muslim, Kitaab-ut-Talaaq¹, and in Ibn Majah, Kitaab-az-Zuhd that Farooq-e-Aazam¹ رضی اللہ عنہ

¹ Book of Divorce

once came to meet the Ruler of Madinah. Bilal رضي الله عنه was at the door. Farooq-e-Azam رضي الله عنه said that he requested Bilal رضي الله عنه to obtain permission from Allaah's Messenger ﷺ for a meeting. When permission had been granted, Farooq-e-Azam رضي الله عنه entered into the resting chamber of my Sire ﷺ.

O' people, my Sire ﷺ was just the same in his private life as he was in his public life. Just as in his public life his *musalla*² at Masjid-e-Nabawi³ was made of dried, woven date-palm leaves, similarly, in his private life, the mat that was his ﷺ bed made of dried, woven date-palm leaves too.

Umar رضي الله عنه narrates that when he entered my Sire ﷺ was reclining on the mat wearing an *izar*⁴. Umar رضي الله عنه relates that, 'My Sire sat up and my gaze fell on his side and back and it was covered with the crisscross marks left by the date-palm leaf mat. Then I looked around and saw a container with around one *sa'a*⁵ of barley in it (the only food in the room). In a niche built into a corner of the room were lying some acacia leaves (used for tanning hides for making shoes, etc.), while a hide also hung alongside.' Umar رضي الله عنه says, "I could not hold back my

¹ Farooq was the title given to Umar رضي الله عنه. One of the closest companions of the Prophet ﷺ and the second Caliph of Islam after Abu Bakr. Farooq means one who separates the good from the evil

² Prayer mat

³ Prophet's ﷺ Mosque in Madinah

⁴ A sheet wrapped around the waist to cover the lower half of body. Usually worn in hot climates

⁵ One *sa'a* = one and a half kilograms, approximately

tears when I saw this scene and tears welled up in my eyes at the humble condition of the Ruler of Madinah.

‘When he saw me with tears in my eyes, Allaah’s Messenger ﷺ inquired, “*Why do you weep, o’ son of Khattab? What happened?*” I replied, “O’ Messenger of Allaah ﷺ! Why should I not weep when I see that the mat has left marks on your skin, and I see what you have in the food container? I am wondering; why is it that the emperors Chosroe and Caesar wallow among fruit and gently flowing streams (in their palaces), whereas you are Allaah’s Messenger ﷺ and have the highest standing in a select group of people, yet your condition is thus . . . ?

Upon hearing this, Allaah’s Messenger ﷺ said, “*O’ son of Khattab! Are you not happy that these pleasures have been (set aside) for us in the Hereafter (for ever), while for them they are given only in this world?*” “I replied, ‘That is true, and I am satisfied with that.’”

O’ cartoonists! Your Caesar used to sit on a throne made of gold. He used to wear a crown studded with gemstones and diamonds. He even ate his food in dishware made of gold and silver. The Persian Chosroes did likewise. They used to show off with wealth looted from other people. My Sire ﷺ, on the other hand, was a humble, self-effacing ascetic. In those times, mats were not woven of jute-fiber as they are nowadays. They were made of stiff, dried, woven date-palm leaves. My Sire ﷺ used to drink water from an earthen bowl. And he ate from an ordinary earthen or metal platter. Using dishware made of gold or silver was out of the question for my Sire ﷺ had said regarding them:

“Those who eat and drink from dishware made of gold and silver in fact stuff the fire of Hell into their bellies.”

(Muslim, Kitaab-ul-Libaas)

Indeed! Can you bring forth an example of such a humble head of state as my Sire, the Emperor of Madinah? Someone as humble and abstemious as the Ruler of Taiba? Neither a *sajjaadah nashin*¹ nor a *gaddi nashin*²; merely a modest, unpretentious, person whose sleeping mat was made of dry date-palm leaves . . . And yet you sketch insulting caricatures of such an unassuming person ﷺ? Show some humility and temperance! . . . Don't you have any humility at all? . . . Alas! You do not have any modesty whatsoever!

Crossing Out His ﷺ Name For The Sake Of Peace

While My Sire ﷺ was the Ruler of Madinah he undertook a journey from Madinah to Makkah. The journey was a pilgrimage to the Holy Ka'bah for the sake of performing *Umrah*³. Fourteen hundred *Sahabah*⁴ came

¹ People who turn the grave of a past sage into a Mausoleum and become rich through received donations

² Sons, brothers, or relatives of past sages who become 'heirs' of a Mausoleum and the associated income

³ Also called the 'lesser Hajj'. Performance of Hajj is obligatory upon Muslims once in a lifetime, if they can afford it. Hajj is performed at a specific time of the Muslim calendar, while Umrah can be performed almost any time

⁴ Companions of the Prophet ﷺ

along. When my Sire ﷺ arrived in Hudaibiyah, near Makkah, the *Mushrikeen*¹ of Makkah sent word via some emissaries that entry into Makkah would not be allowed.

Several rounds of negotiations took place with the emissaries, and a peace deal finally was reached. The stipulations of the armistice stated that the parties will not fight each other for the next ten years, and that Muhammad ﷺ will return to Madinah and not enter Makkah this year, and will perform *Umrah* next year.

My Sire ﷺ agreed to the truce. When the armistice was about to be penned, my Sire ﷺ – according to Saheeh Muslim, *Kitaab-ul-Jihad-wus-Siyar* – said to Ali رضي الله عنه:

“Write! This is the decision by Muhammad, Messenger of Allaah ﷺ . . .” At this point a person from the Quraysh spoke up, “If we recognized you as the messenger of Allaah we would have been your followers (and would not have to refuse you entry to Makkah). Therefore, only write your and your father’s name,” (i.e. Muhammad bin Abdullah). Yet Ali رضي الله عنه had already written ‘Muhammad, Messenger of Allaah ﷺ’ by this time. My Sire ﷺ instructed Ali رضي الله عنه to write ‘Muhammad bin Abdullah’ instead and to cross out ‘Muhammad, Messenger of Allaah’. Ali رضي الله عنه replied, “By Allaah! I will not cross that out!” My Sire ﷺ asked him where the phrase was written. He ﷺ was shown the place in the text where it was written in the document. He ﷺ crossed it out himself and wrote ‘Muhammad bin Abdullah’ in its place.

¹ Polytheists

This is my Sire ﷺ, o' people, who fulfilled the wish of stubborn and obstinate people for the sake of peace even though he had the upper hand, and erased his own name . . . Even wiped off the title 'Messenger of Allaah'!

O' you who prattle on about peace! This is my peaceable, courteous, and kind-hearted Sire ﷺ . . . My Sire ﷺ who gave the gift of peace to humanity . . . My Sire who did not let the obstinacy and petty demands of his enemies become an impediment to peace!

O' wretched people! Do you sketch cartoons of such a humane person ﷺ? Bring forth an example of such peaceable personage from that era of fourteen hundred years ago up to this day if you can!

Permitting Differences Of Opinion

It has been a hallmark of nations throughout history, that no matter how impoverished the country, its ruler is never poor. Even in these times, none of the rulers of the poverty-stricken nations of the world are poor. Regardless of how destitute, penniless, and pitiable its people; even if they do not have a tattered roof over their heads and lie under the open sky, yet their hedonistic rulers continue to pursue their wealthy life styles in their luxurious palaces.

Another strange and glaring reality is that nations fall into debt, yet it is unheard of for a ruler of a poor nation to have become indebted. Indeed! There is no mention of any ruler throughout history who had become poor along with his people. The ruler wallows in the money that is borrowed in the name of the state while only the interest

on the loan is paid off by taxing the people. Some such taxes are so oppressive that they bleed the people dry and impoverish them, destroying their lives and even forcing some to commit suicide, yet it does not bother the selfish rulers one bit.

Noble readers! If there was any personage in the whole history of mankind who has ever obliterated this bitter and cruel practice, it has only been my Sire ﷺ. Even though the state of Madinah was not affluent, yet neither was it insolvent or in debt during the rule of my Sire ﷺ. The Monarch of Madinah ﷺ had never asked for or obtained a loan from any other state. The state of Madinah did not owe anyone a single *dirham* or *dinar*, yet the ruler of Madinah was in debt. He ﷺ was in need of some money, so he ﷺ took loan. Let me give you a glimpse of the situation:

If you open Saheeh Bukhari and go through Kitaab-al-Kifalah¹, you will find a scene wherein my Sire ﷺ is seated and the Companions رضی اللہ عنہم are present. Abu Hurairah رضی اللہ عنہ narrates that, ‘an individual came to Allaah’s Messenger ﷺ and began demanding reimbursement for the loan that he had given to my Sire ﷺ. The individual’s language became abrasive when my Sire ﷺ reminded him that the time for paying back the loan had not expired yet. When the Companions رضی اللہ عنہم advanced to teach the man a lesson for speaking in such a disrespectful tone to the Ruler of Madinah, my Sire ﷺ stopped them with these words:

¹ Book of Guardianship

“Don’t say anything to him because whoever demands his right has the right to speak harshly.”

Glorified be Allaah! The Ruler of Madinah ﷺ is giving a citizen of the state the right to speak harshly to him, even though he is demanding the reimbursement of his loan before the agreed time, yet my Sire ﷺ still gives him the right to speak harshly. Why should I then not claim, o’ people, that whatever forbearance and temperance that is to be found in the world today is merely a fraction of the magnificent mannerisms of my Sire ﷺ from which the world continues to benefit? Had my Sire ﷺ not graced this world with his presence, heads would still have rolled in the courts of kings with the most insignificant of reasons as pretexts.

My Sire ﷺ then instructed his Companions رضی اللہ عنہم to buy a camel and give it to this man. The Companions رضی اللہ عنہم searched but could not find one the same age and size. They informed my Sire ﷺ that the only camel that is available is older then the one that had been taken on loan (and therefore costlier than the original one). My Sire ﷺ pronounced:

“Buy it and give it to him, for the best among you are those who repay their debts handsomely.”

O’ people of the West! It has not been a very long time since you, yourselves, gained the right to speak and write freely. Yet my Sire ﷺ granted this right to people fourteen hundred years ago. He ﷺ granted the right to be spoken to unkindly even though he had been blameless. He ﷺ set an example and became a role model. He presented the best of manners. And yet you sketch cartoons of him ﷺ? Do you perpetrate excesses without

reading up on my Sire's ﷺ life? Why have you committed such a gross literary indecency? Why? . . . Pray, why?

Standing Up For The Rights Of The Downtrodden

My Sire ﷺ was going to the masjid. Imam Abu Dawud رحمته الله عليه in Kitaab-ut-Taharah¹, and Imam Muhammad bin Yazid in Ibn Majah, relate that, 'Allaah's Messenger ﷺ passed by a youth who had slaughtered a goat and was trying to remove the hide from the flesh (but was unable to do so). When my Sire ﷺ saw the youth's difficulty, he said to him:

"Get up and watch. I will show you how to do it."

My Sire ﷺ then proceeded to push down his fist between the animal's skin and meat until his whole arm vanished from view. Then he ﷺ said to the young man:

"Try doing it this way."

Then he ﷺ proceeded to the masjid and led the prayers.'

This is the Ruler of Madinah ﷺ, o' people, who stops to help an ordinary youth. Always ready to help someone -Kind and Considerate! And you sketch caricatures of such a benefactor of humanity? Can you bring forth a case in point of such an obliging ruler who stops in the street to help his people in ordinary day to day chores?

¹ Purification

An instance of alleviating the distress of the downtrodden has been stated thus in Abu Dawud, Kitaab-ul-Aadaab¹, and Muslim, Kitaab-ul-Fadhaail:

My Sire's ﷺ valet, Anas رضي الله عنه, narrates that, 'A mentally unbalanced woman pulled the Messenger of Allaah aside and complained to him ﷺ about some problem she faced. Not only did Allaah's Messenger ﷺ immediately get up to go along with her to find out about and solve her problem, he ﷺ attempted to lift her spirits while walking along with her by saying:

"O' mother of so-and-so! Sit in any street you want and I will sit with you." (i.e.: Take me wherever you like. I will definitely solve your problem no matter how long it takes)."

Anas رضي الله عنه states that, 'He ﷺ stayed with that woman until she sat down on one side in the marketplace. The Prophet ﷺ also sat down and stayed there until her requirement had been met and she was satisfied.'

My Sire's ﷺ attitude towards that woman shows that, compared to normal people, one must be more indulgent and considerate towards those who are mentally challenged. My Sire ﷺ walked along with this mentally unstable woman in order to oblige this poor woman who was someone's mother; who was a parent, but used to roam aimlessly in the bazaars of Madinah because of her mental condition. It is obvious what consideration, sympathy, and concern my Sire ﷺ had in his heart towards mentally challenged people. Indeed! What a luminous model for those who intend to care for mentally

¹ Manners

challenged people, or those who want to set up care and rehabilitation institutions for them.

O’ rulers! Heed these words of my Sire ﷺ too, as reported in Tirmidhi, Kitaab-ul-Ahkaam¹:

“Any ruler who closes his doors for the needy, the browbeaten, and the downtrodden, then Allaah too, will close His doors (of mercy) for such a ruler when he is in need and is browbeaten (on the Day of Judgment).”

O’ rulers! If you want the doors of the Heavens to remain open for you arrive then open the doors of your generosity to the needy, the browbeaten, and the downtrodden in the form of special institutions for them. Where their needs will be fulfilled, and where physically and mentally challenged people too, will find proper care and assistance.

A Healer For All

My Sire ﷺ was such a ruler that he was a healer for each and every individual’s difficulties and problems. That is why my Lord ﷻ has rightly said in His Last Book:

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

The Prophet is closer to the believers than even their own selves.

(Surah Al Ahzaab: 33; Ayah: 6)

¹ Book of Commandments

Another interpretation of this Ayah is; ‘O’ Muslims! Even you, yourselves, are not as mindful and concerned about your own welfare, as much as the Prophet ﷺ is concerned and cares about your wellbeing.’

O’ caricature sketchers! Now behold some scenes from the life of my Sire ﷺ in times of difficulty and trial. It is narrated by Umar رضى الله عنه that;

*“I once saw the Messenger of Allaah ﷺ in such a condition that he ﷺ was uncomfortably turning and tossing about because of hunger, because he did not have the money to purchase even the lowest quality dates to eat that day.”*¹

Anas رضى الله عنه, my Sire’s valet, relates that, “I had heard Allaah’s Messenger say on several occasions that;

*“By Him in whose hand is Muhammad’s life! There is not a sa’a of grain or dates with Muhammad’s household today.”*²

In another narration, my Sire’s devoted wife, Aisha رضى الله عنها, relates that, “We, the household of Muhammad ﷺ, would sometime pass a whole month in such a condition that the kitchen stove would not be lit in our house. Smoke could not be seen rising from (the kitchen of) any of the houses, and we used to subsist on only dates and water. Some people of the Ansaar were our neighbors. They were very sincere and benevolent. They had a few goats, which were not taken outdoors for grazing with the

1 Kitaab-uz-Zuhd of Saheeh Muslim and Ibn Majah

2 Ibn Majah

rest of the cattle and were fed at home. Our neighbors used to send their milk to us too.”¹

The condition of the *Mahajireen*² in the early days of their arrival in Madinah was very bad. Their properties had been confiscated by the *Mushrikeen* of Makkah and they had migrated empty-handed to Madinah. The condition of the *Ansaar*, on the other hand, was not too enviable either. In such circumstances it was my Sire ﷺ who suffered the most, yet despite the hard times, the Ruler of Madinah ﷺ was successful in elevating the moral status and character of the people.

Jabir رضي الله عنه bin Abdullah relates, “Allaah’s Messenger ﷺ did not lead the Salat-al-Janazah³ of any person who had been in debt. A corpse was once brought to him for Salat-al-Janazah and he ﷺ inquired if the person had been in debt. The Companions replied, ‘Yes, o’ Apostle of Allaah ﷺ. He owed two dinars.’ The Prophet ﷺ, therefore, instructed them to offer the funeral prayers of their companion themselves. Hearing this, Abu Qatadah al-Ansaari رضي الله عنه exclaimed, ‘O’ Messenger of Allaah ﷺ! I take responsibility for paying the debt of this person.’ Allaah’s Messenger ﷺ then proceeded to lead the funeral prayers for that person.”⁴

Jabir رضي الله عنه bin Abdullah goes on to relate that, “Later on, when Islam began to spread through the land and Muslims

¹ Ibn Majah

² The Immigrants (specifically refers to those Muslims who immigrated to Madinah from Makkah, while their Madinian hosts are called Ansaar (the helpers/supporters))

³ Funeral Prayers

⁴ Abu Dawud, Kitaab-ul-Buyu (Book of Debts and Custodies)

had become more affluent, Allaah's Messenger ﷺ announced;

"I am nearer to a mo'min¹ than even his (or her) own soul." (i.e., a Muslims cannot have more concern for themselves or for their families, compared to how much I, Muhammad ﷺ, care about their welfare.) "Therefore, if anyone dies and leaves behind a debt, I shall be responsible for paying it back. And whosoever dies and leaves behind wealth, it belongs to his heirs."

It is stated in Abu Dawud, Kitaab-al-Khiraaj-wal-Faiwal-Imarah², that my Sire ﷺ said:

"Whosoever leaves behind wealth when he die; his wealth belongs to his family, and whosoever dies and leaves behind debt, or leaves behind small children, then the (responsibility for the) payment of the debt and the care of the children are upon me."

That is right! Welfare for every citizen of the state! It was initiated for the first time in the history of humankind by my Sire ﷺ and it was initiated in a very organized manner. My Sire ﷺ actually ordered a census to be carried out for this purpose.³ It was clear that the purpose of the census was to gather vital statistics for every household in Madinah so that no woman, child, or aged person was forced to live a life of destitution merely because the state was not aware of their existence.

O' you who call yourselves rulers! This is the way the Shah of Madinah ﷺ cared for every soul in his realm.

¹ A true, practicing, Muslim

² Book of Tributes, Spoils, and Rulership

³ Saheeh Bukhari

He ﷺ was he one who has taught the rulers all that needs to be known for exercising ‘Good Governance’.

Kissing The Sacred Abdomen

People love such rulers immeasurably. They are ready to sacrifice their lives for such rulers. Such devotion is absolute, natural, and originates from deep within the heart. It is, therefore, narrated by Abu Zer رضي الله عنه that, “The Messenger of Allaah ﷺ called out to me. I replied:

“Here I am, at your service!”

“How fortunate I am that my Sire ﷺ has called me!”

“I would gladly sacrifice my life for you!”

“I await your command!”¹

Another common phrase that the Companions رضي الله عنهم used when my Sire ﷺ called for their attention was:

“(Even) my father would gladly sacrifice his life for you, O’ Messenger of Allaah ﷺ!” Or (Even) my mother would be glad to give her life for you, O’ Messenger of Allaah ﷺ!”

Imagine a scene depicting a lovely, lush, green orchard – Usayd bin Hudayr رضي الله عنه, who was from the Ansaar and who was also a popular leader, was once sitting and chatting with a group of people at his residence. He was a jovial person and was cracking jokes with his companions. My Sire ﷺ too, happened to be among those present.

¹ Abu Dawud, Kitaab-al-Adab

Unexpectedly and accidentally, the end of Prophet's ﷺ cane pricked Usayd's رضي الله عنه side. His laughter vanished and he turned around to look at the perpetrator, whom he found to be Allaah's Messenger ﷺ.

Usayd رضي الله عنه immediately declared, "O' Messenger of Allaah, I want revenge!"

The ruler of Madinah ﷺ said, "Go ahead, and take your revenge."

Usayd رضي الله عنه said, "You are wearing a shirt, while I am shirtless."

The Shah of Madinah ﷺ stood up and raised his shirt. This was exactly what Usayd had wanted. His wish had been fulfilled. He put his arms around my Sire, clasped him tightly, and began kissing my Sire's body while saying, "O' Messenger of Allaah ﷺ this is what I had wanted, and I was successful!"¹

All of them used to express their love and devotion towards the Messenger of Allaah in their own individual manners. One such scene of devotion has been described in the following words:

"When the Messenger of Allaah ﷺ first arrived in Madinah, he stayed at the house of Abu Ayub Ansari رضي الله عنه. He chose the attic for his residence and Abu Ayub Ansari lived in the ground portion of the house. He used to prepare the meals and present them to the Prophet ﷺ. If there were any leftovers when the dishware returned, Abu Ayub Ansari used to ask the person who had brought back the dishware as to which side of the plate or bowl had the

¹ Abu Dawud, Kitaab-al-Aadab

Messenger of Allaah's ﷺ fingers eaten from. He would then commence eating his meal from exactly that place.”¹

Anas رضي الله عنه has described another scene of reverence and devotion of the Companions رضي الله عنهم towards my Sire in the following words;

“I was (one of those who were) watching as the barber was trimming the hair of Allaah's Messenger ﷺ. He ﷺ was surrounded by his Companions رضي الله عنهم on all sides. They intended to catch every single hair that fell off the Prophet's ﷺ head. (i.e., they did not want a single hair from my Sire's ﷺ head to fall on the ground and strived to catch it in their outstretched palms instead.)²

Imam Muslim relates another scene thus:

Anas رضي الله عنه narrates that, ‘When Allaah's Messenger ﷺ used to finish leading the *Fajr* (pre-dawn) prayers many people of Madinah used to send their domestic servants with bowls of water to be blessed by the Prophet ﷺ. Regardless of which bowl was presented to the Prophet ﷺ, he would dip his blessed hand in it. At times, it would be very cold in the morning, yet Allaah's Messenger would still dip his hand in each and every one of the water bowls (because he did not want to let anyone down.)³

How blessed was this hand, how beautiful it was. According to Abu Huzaifah رضي الله عنه:

¹ Kitaab-ul-Ashribah by Imam Muslim bin Hajjaj Qashiri

² Saheeh Muslim Kitaab-ul-Fadhaail

³ Saheeh Muslim

“The Prophet ﷺ joined the two prayers of Zuhr¹ and Asr², and prayed two *rakahs*³ for each (while travelling) through the valley of But’ha. The locals gathered around the Prophet ﷺ, grabbed his hand, and began to stroke their faces with it.” Abu Huzaifah narrates that, “I too, grabbed one of his hands and brushed my face against it and found that it was colder than ice, and more fragrant than musk.”⁴

What can one say about the good fortune of him whom my Sire’s ﷺ hand had touched? And what can one say regarding the benefits of such water which the hand of my Sire ﷺ had touched? Indeed, such are the sketches of love and devotion; the scenes of fondness and affection! The portraits of respect and deference! The flowers of reverence! And the blossoms of graciousness!

O’ impudent, contemptuous beings! You cannot comprehend what you have done to our hearts by insulting our Sire ﷺ. They bleed with anguish and agony, and our tears just won’t stop flowing from our eyes.

You did what you did . . . But pay attention to the scenes of my Sire’s ﷺ life and mannerisms that I am about to present to you because they specifically concern you.

¹ The forenoon prayer (Normally four obligatory *rakahs* when not travelling, apart from the *sunnah rakahs*)

² Afternoon prayer (Identical number of obligatory *rakahs*)

³ Singular: *Rakat*: One complete sequence of a prayer (Reciting some part of the Quraan while standing, bowing, prostrating twice, and getting up again). Plural: *Rakahs*.

⁴ Saheeh Bukhari, Kitaab-al-Fadhaail

Behold, what a noble attitude my Sire ﷺ had towards you Jews, Christians, and idol worshipers. Behold; in the hope that my pen my sketch some remorse and repentance in your minds.

Courteousness And Civility Towards Jews

When The Guests Became Rude

Here is an incident narrated by Aa'isha رضي الله عنها: "A delegation of the Jews came and sought permission to meet the Messenger of Allaah ﷺ. The Prophet ﷺ agreed to meet them. When they arrived in his ﷺ presence, they greeted him with the words, 'As'saam'u'Alaikum'¹, which means, 'May death be upon you'. I (instinctively) responded, 'As'sim'u'Alaikum' (May death be upon you, and may you be cursed too'. Upon hearing this Allaah's Messenger ﷺ addressed me and said, 'O' Aa'isha, *Allaah likes moderation in everything.*' I replied, 'O' Messenger of Allaah ﷺ, did you not hear what they said?' He ﷺ replied, "*Did I not*

¹ The correct Islamic greeting is: As'**salaam**'u'Alaikum (May peace be upon you)

say to them, ‘Wa Alaikum’ (And upon you too). That is sufficient.”¹

O’ you who sketched insulting caricatures of my Sire ﷺ! Should we then lament your crassness when your ancestors had the same bad manners too? Look at their mischief when they visited my Sire ﷺ. Yet when Aa’isha رضى الله عنها added the words ‘may you be cursed’ to ‘and death be upon you too’, my Sire ﷺ admonished his own wife.

According to the very next narration from the same chapter of Saheeh Muslim, the Prophet ﷺ reprimanded his wife, “Do not use harsh words.” My Sire ﷺ has taught us that if one must come back with a rejoinder it should not surpass the original affront. Such were my Sire’s ﷺ excellent mannerisms. Observe the respect shown by my Sire ﷺ to guests! Behold his ﷺ excellent manners too! And, O’ Jews! Behold the mannerisms of your ancestors too.

Really! If you must make caricatures, it would suit you more if you sketched cartoons of your ancestors instead. For, the attitude of my Sire ﷺ as a host is one of brilliant etiquettes, while the portrait of your ancestors as guests is a masterpiece of insolence.

An incident from Saheeh Bukhari is presented for your consideration: It has been narrated by Anas bin Maalik رضى الله عنه, that, “The Prophet ﷺ was on his way to some place accompanied by the Companions رضى الله عنهم when he ﷺ met a Jew who addressed the Messenger of Allaah ﷺ with

¹ Saheeh Muslim, Kitaab-as-Salaam (Book of Salutations and Greetings)

this turn of phrase, “*As’saam alaik*” (May death be upon you) instead of *As’salam alaik*. My Sire ﷺ merely responded, “*Wa Alaik*” (And upon you). My Sire ﷺ then turned to the Companions رضى الله عنهم and asked, “*Do you know what he actually said to me? He had said, ‘As’saam alaik’.*” The Companions رضى الله عنهم became infuriated and said, “O’ Messenger of Allaah ﷺ! Grant us permission to end his life right away.” The Messenger of Allaah ﷺ replied, “*Never!*”

This was my Sire ﷺ! An icon of wisdom and courage; whose mere gesture would have eliminated that Jew in an instant from this world. Yet my Sire ﷺ forbade it because he wanted to set a different paradigm for Muslims. Noble were the ways of my Sire ﷺ who in the face of disrespect by Jews admonished his cherished wife رضى الله عنها and refused vengeance to his faithful Companions رضى الله عنهم.

O’ Jews! Your mean ancestors insulted my Sire ﷺ in his own home. Those impudent cowards were also disrespectful to him ﷺ when they passed him in the street. No doubt, your tradition of meanness, spitefulness, disrespect, and intolerance of others continues right up to this day. It would have been much more appropriate for you to have made sketches of your rude ancestors, and of your own malice too. The true sketches of my Sire ﷺ depict nothing but compassion and magnanimity. This particular dose of reprieve must have been too bitter a gulp of patience for the Companions رضى الله عنهم to ingest, yet they had been trained in patience, tolerance, and self-restraint personally, at the hands of the most benevolent person ﷺ that ever walked the face of this earth.

Forgiveness – Even After Consuming Poisoned Meat?

My Sire's ﷺ Companions رضي الله عنهم conquered Khyber (A town situated in the suburbs of Madinah). Anas رضي الله عنه depicts a scene after the victory in Saheeh Muslim, Kitaab-us-Salaam¹, that, "A Jewess came to the Messenger of Allaah ﷺ. She had brought roasted goat meat infused with poison. The Prophet ﷺ accepted the gift and ate the meat. (The poison had its effect and the Prophet ﷺ realized what had happened). The Jewess was sent for. The Prophet ﷺ asked her why she had done what she did. She replied, 'I had planned to kill you.' The Prophet ﷺ said, "Allaah will not give you the power to do so." Ali رضي الله عنه and other Companions رضي الله عنهم immediately said, 'Do we have permission to execute her, O' Messenger of Allaah?' My Sire ﷺ said, 'No!'

O' Jews! Such are the sketches of courage, nerve, and self-restraint of my Sire ﷺ. The Jewess had admitted her guilt. According to Universal Law, International Law, as well as Natural Law, especially in those times, the punishment for such a crime of attempted murder of a head of state was instant execution. Yet my Sire ﷺ did not give his consent. O' unjust people! Does your conscience not bother you at all when you sketch caricatures of my Sire ﷺ? Why . . . Pray why?

¹ Book of Salutations and Greetings

A Promiscuous Jewess Enters Paradise

Abu Hurairah رضي الله عنه narrates that, “Allaah’s Messenger (while speaking of a woman from one of the previous *Ummahs*¹) related to us that;

“A desperately thirsty dog was once circling a well but did not know how to get to the water. Thirst was about to take his life when a woman saw his condition. This woman was a Jewess from Bani Israel². She was a woman of ill repute and was one of the immoral women of the society. This woman took off her sock, tied it with a string, and lowered it into the well; and having wet it thoroughly, pulled it out and squeezed the water into the dog’s mouth. She was forgiven all her sins (because of this one act of kindness).”

It is human nature never to mention praiseworthy acts of one’s enemies, yet the Quraan which was revealed to my Sire ﷺ gives the following instruction:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ

O ye who believe! Stand out firmly for Allâh and be just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just.

(Surah Al-Maidah: 5; Ayah: 8)

¹ Followers of the previous Prophets ﷺ

² Children of Israel, i.e.; Descendents of Yaqoob عليه السلام (Jacob, may peace be upon him) who has also been called by the name ‘Israel’ (one who wrestled with God) in the Bible

O' Jews! My Sire ﷺ praised a kind deed of one of your women despite your enmities. The relating of the aforementioned incident by my Sire ﷺ to his Companions رضى الله عنهم is an enduring proof of his ﷺ open-mindedness, generosity, and bounteousness. Perhaps a reflection of these qualities might leave a sketch on your minds . . .

The Illustriousness of Musa عليه السلام

Abu Hurairah رضى الله عنه relates in Ibn Majah, Kitaab-uz-Zuhd¹, that, "During a conversation in the bazaar a Jew blurted; "I swear by Musa (عليه السلام) whom Allaah gave precedence over all mankind". This offended an Ansari Companion of my Sire ﷺ who slapped the Jew and said, "You speak of precedence over all mankind, whereas the Messenger of Allaah ﷺ is present among us!" When this incident was related to the Prophet ﷺ, he read out the following verses of the Quraan to the Companions رضى الله عنهم:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ أَلَّهٖ
ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

And the trumpet will be blown, and all who are in the heavens, and all who are on the earth will swoon, except him whom Allâh wills. Then it will be blown a second

¹ Book of Piety

time and behold, they will be standing, looking on (waiting).

(Surah Az-Zumr: 39; Ayah: 68)

Then he ﷺ continued:

“I will be the first to raise my head (regain consciousness). And I will see that Musa ﷺ is holding one of the posts of The Throne. Now I don’t know whether he stood up (regained consciousness) before me, or whether he would be one of those select and esteemed personages whom Allaah has exempted from the swoon . . . Remember! This is Musa ﷺ! Whereas even he too, who claims that I (Muhammad ﷺ) am better than Yunus¹ bin Matta (who was swallowed and lived in the belly of a whale) has spoken a lie.”

Indeed! There is not the slightest doubt about the fact that my Sire ﷺ is the Last Messenger of Allaah, and that he ﷺ is *Imam-u- Ambiaa*². Or that he ﷺ is the most noble, and has precedence over all other Messengers of Allaah ﷺ. Yet, to praise oneself as if there was a competition amongst the Messengers of Allaah ﷺ, or to state such things in a way so as to degrade and belittle some other noble messenger, is unacceptable. Therefore, the Messenger of Allaah ﷺ not only closed the door on that possibility, but he went a step further and mentioned the nobleness of Musa ﷺ, as well as mentioning the nobleness of Yunus ﷺ too.

¹ Jonah ﷺ

² Leader of the Prophets ﷺ

Behold the scene referring to Musa ﷺ on the Day of Judgment mentioned by my Sire ﷺ. Even if you cannot bring yourself to praise my Sire ﷺ, at least desist from impudence. Do you know that Musa ﷺ is mentioned one hundred and thirty-six times in the Quraan which was revealed to my Sire ﷺ? Come, read it and see for yourself! Then compare your own conduct with it.

Nevertheless, come and watch another scene; this one is from Saheeh Muslim, Kitaab-ul- Fadhaail¹:

“The Companions رضی اللہ عنہم once asked my Sire ﷺ as to who was the most noble amongst mankind. My Sire ﷺ mentioned Yusuf² ﷺ and said, “*He (ﷺ), himself, is a prophet, he (ﷺ) is the son of a prophet (Yaqaob ﷺ), and he is the grandson of a prophet (Ishaq³ ﷺ), and he is the great-grandson of the Khalif⁴ of Allaah, Ibrahim⁵ ﷺ.*

O’ Jews, reflect! O’ you, who claim to be descendents of Yaqoob’s ﷺ twelve sons, reflect! Yusuf ﷺ, was one of these twelve sons, and was a messenger of Allaah as well. Observe how beautifully and generously my Sire ﷺ conveyed Yusuf’s ﷺ nobility to his ﷺ Companions!

Indeed! Unlike you, we, the followers of our Sire ﷺ, respect and revere all the Prophets علیہم السلام :

¹ Book Pertaining to the Excellent Qualities of the Prophet ﷺ and his Companions رضی اللہ عنہم

² Joseph ﷺ

³ Isaac ﷺ

⁴ Friend

⁵ Abraham ﷺ

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger (Muhammad) believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one and the other of His Messengers" - and they (the Muslims) say, "We hear, and we obey. (We seek) Your forgiveness, Our Lord, and to You is the return (of all)."

(Surah Al-Baqarah: 02; Ayah: 285)

We are ready to give our lives for the honor of all messengers of Allaah ﷺ, and for the honor and dignity of our Sire ﷺ – for that we are ever prepared to sacrifice our lives, our wealth, our children, and the whole world.

Funeral Of A Jew And Visiting Another

Jabir bin Abdullah رضي الله عنه relates in Saheeh Bukhari, Kitaab-ul-Janaaiz¹, that, "A funeral procession passed in front of us. When the Messenger of Allaah ﷺ noticed it, he respectfully stood to one side (in deference to the bereaved). We too, did likewise. (After the procession had

¹ Book of Funerals

passed) we submitted; ‘O’ Messenger of Allaah ﷺ, the deceased was a Jew.’ He ﷺ replied; “*When you see a funeral procession stop and stand to one side respectfully (regardless of who the deceased happens to be).*”

The deference my Sire ﷺ showed to a Jew’s funeral is a clear illustration of how much my Sire ﷺ valued common human relationships, as well as an illustration of how much consideration he ﷺ had in his heart for all human beings, regardless of race, ethnicity, or religion. He ﷺ deeply felt the loss of the family and friends of the deceased, and he ﷺ not only instantaneously expressed his empathy to the bereaved families personally, but instructed his followers to do the same as well.

In another narration, this one being attributed to Jabir bin Abdullah رضى الله عنه too, he ﷺ said; “*Death is something that makes one grievous.*”

O’ Jews! Indeed, death is something profound. Yet my Sire ﷺ was so altruistic and considerate that he used to be distressed even if someone fell ill. Because your ancestors were residents of Madinah, and consequently happened to be a section of the society which my Sire ﷺ ruled, for that reason, regardless of how impudently your ancestors behaved, my Sire ﷺ was always as concerned about their welfare as he ﷺ was for any other citizen of Madinah.

Behold! Here was a Jewish boy. Our Imam Sulayman Sijistani رحمه الله has recounted the boy’s story in his book, Abu Dawud. Anas رضى الله عنه narrates that, “A boy of the Jews fell ill. The Messenger of Allaah ﷺ went to visit him. The Prophet ﷺ sat by his head, and asked him gently

how he was feeling now. (Hearing the weak voice and concerned about the lad's fate if he died, he ﷺ gently said to the boy, "*Become a Muslim.*" The boy looked up imploringly towards his father who was also sitting near the boy's head as if silently telling him that he wanted to follow the Prophet's ﷺ request. Sensing the boy's wish, the father said, 'Consent to what Abu-al-Qasim¹ is saying.' The lad then promptly recited the *Kalima*². With this the Prophet ﷺ stood up and declared, "*I express gratitude to Allaah who chose me as the medium for saving this boy from the fire of Hell.*"

O' Jews! This was my Sire ﷺ, who was proactively and perpetually concerned about the distress and suffering of the all people, regardless of their religion.

Attitude Of A Jew And That Of A Companion

Imam Abu Abdullah عنه السلام has included in his book, *Ibn Majah*, *Abwab-us-Sadaqaat*³ an incident regarding Jabir bin Abdullah رضي الله عنه. Jabir رضي الله عنه narrates that his father, Abdullah رضي الله عنه, had become a *shaheed*⁴ during the

¹ Kuniya of the Prophet ﷺ

² Formal Muslim declaration of faith: *Lailaha Illallaah, Muhammad ur Rasool Allaah*. ([I bear witness that] There is no god, but Allaah, and Muhammad is the Messenger of Allaah) ﷺ

³ Chapters regarding giving of alms for seeking the blessings of Allaah

⁴ Martyr; The root word is *Shahid*: One who bears witness.

*Ghazwah*¹ of Uhud while he owed a Jew some debt which amounted to nineteen bales of grain. Jabir رضي الله عنه requested the Jew to give him some time to pay off the debt, but he refused. Jabir رضي الله عنه then requested the Messenger of Allaah ﷺ to use his ﷺ influence to request the Jew to defer the repayment for some time until Jabir رضي الله عنه could raise the required amount. The Messenger of Allaah, therefore, walked to the Jew's place. While conversing with the Jew, the Messenger of Allaah ﷺ offered the Jew to take all the fruit of date-palm trees owned by Jabir رضي الله عنه, but the Jew declined. The Messenger of Allaah ﷺ then told the Jew to at least give some respite to Jabir رضي الله عنه for repaying the debt, but the Jew remained adamant and did not accept the Prophet's ﷺ request.

The Messenger of Allaah ﷺ then went to Jabir's date-palm orchard and began strolling among the trees. Then he addressed Jabir رضي الله عنه and said, "*Take off the fruit (sell it) and give the Jew his due*" and then left. Jabir رضي الله عنه took down the dates from the trees and gave all three baskets to the Jew, yet, amazingly, he was still left with twelve surplus baskets of dates. Jabir رضي الله عنه went to inform the Messenger of Allaah ﷺ of this incredible occurrence, but he ﷺ had gone somewhere and was not there. Later, when the Messenger of Allaah ﷺ returned, Jabir رضي الله عنه updated him about the situation and informed him that he had paid the Jew in full yet, miraculously, he was still left with twelve surplus baskets of dates. The Prophet ﷺ said, "*Go and relate this incident to Umar bin Khattab too.*" Jabir رضي الله عنه went to Umar bin Khattab and

¹ *Ghazwah* is a battle in which the Prophet ﷺ participated and personally directed the campaign

told him the whole story, hearing which Umar رضي الله عنه said, “When the Messenger of Allaah ﷺ was strolling in the date orchard I became certain at that time that Allaah will definitely make the fruit of this orchard bountiful”.

O Jews! Consider this scene of Madinah: My Sire ﷺ is the Ruler of Madinah yet he walks over to the Jew to put in a good word for his Companion رضي الله عنه. The Jew turns him down and he ﷺ quietly withdraws. Consider the self-discipline and restraint of my Sire ﷺ, in comparison to the audacity of your ancestor. I demand to know! Who gave a *dhimmi*¹ the courage to speak thus to a ruler fourteen hundred years ago?

By Allaah! Indeed, no one except my Sire ﷺ granted people the courage and the right to speak without fear or reprisal! – Through his ﷺ brilliant mannerisms; and through his wisdom and restraint; and through that system of justice whose foundation my Sire ﷺ had laid down in Madinah!

Of course, the other aspect of this incident remains a fact that the Jew was extremely callous and selfish. He was so concerned about his wealth that he had no care for human values and relationships. It was an honor for him that a ruler had personally come to his door seeking a favor. Yet he did not value that honor, because in the eyes of that avaricious and materialistic person, the grain which goes into the stomach, becomes fetid, and is then expelled, was much more valuable than a human being.

O’ you who call yourselves Jews! Come! Now behold the conduct of another Companion of my Sire ﷺ:

¹ Protected subject of the state

It is narrated in Abu Dawud, Kitaab-ul-Aadaab¹, and Tirmidhi, Kitaab-ul-Birr², that Abdullah bin Amar رضى الله عنه once slaughtered a goat. He then left the house to go somewhere. When he returned, he asked his family, “Did you send some meat to my Jewish neighbor too? Hurry up and tell me! Did you send some meat to our Jewish neighbor? (Pray tell me) because I heard the Messenger of Allaah ﷺ saying:

“Jibreel kept instructing me about treating one’s neighbors nicely with such persistence that I began to suspect that he would change the [status of] neighbors to [that of one’s] heirs.”

O’ Jews! Behold the magnanimity of Islam. Behold the method of edification of my Sire ﷺ and how his Companion is concerned about his Jewish neighbor in the light of his Sire’s ﷺ command. He does not limit his Prophet’s ﷺ directive to his Muslim neighbors, but includes all his neighbors in its fold, whether the neighbor is Jew or a Muslim, or someone else. Such were the mannerisms of my Sire’s ﷺ Companions رضى الله عنهم.

Freedom of Religion

A tribe of Jews, called Banu Nazir, was settled in Madinah. When my Sire ﷺ became the Ruler of Madinah, this tribe too, accepted his ﷺ reign and endorsed the ‘Covenant of Madinah’ which stated that

¹ Book of Manners

² Book of Virtue

they had the same rights as other people living in Madinah, and that Muhammad ﷺ will extend his protection to them, and on their part, they promised to support Muhammad ﷺ in defending Madinah if it was attacked by an external enemy.

When the battle of Ahzab between the Muslims and the *mushrikeen* was at its peak, and the Muslims came under pressure, many allied tribes from in and around Madinah broke their pacts with the Muslims, thereby causing heavy losses to the Muslims. The Banu Nazir too, decided to breach their pact with the Muslims at this critical time. Nevertheless, their plan was exposed. They had planned to kill Muhammad ﷺ and seize his property, to take possession of Muslim women as well, and to sell the men to the Quraysh of Makkah.

Noticing that the Muslims were weakened and seemed to be losing, the people of this tribe began to harass and annoy Muslims and began pestering Muslim women in the streets of Madinah. When they were admonished, they became even more insolent and began to threaten the Muslims. So much so, that they began claiming that ‘if you try to stand up to us the whole world will witness your rout’. The Prophet ﷺ, still showing restraint at their excesses, gave them the offer of leaving Madinah without harm. Overconfident that Muslims were losing and would be soon defeated, they refused. Yet when the Muslims surrounded them from all sides and they felt that the Muslims meant business, they agreed to leave, but requested that they may be allowed to take their wealth and property along. My Sire ﷺ accepted their request and agreed. They even began pulling down their houses so that they could take the doors and beams along. When

they were about to leave, the issue of those young men of the Ansaar who had converted to Judaism came up. The Ansaar said they are our children and we cannot allow them to leave.

How had these children become Jews? Let us look at Abu Dawud, Kitaab-ul-Jihad, for the answer wherein Imam Abu Dawud has compiled a chapter titled; '*It is not permissible to force a prisoner to accept Islam*'. Imam Abu Dawud expounds on situation of these children in the light of Abdullah bin Abbas's رضي الله عنه narration:

Abdullah bin Abbas رضي الله عنه narrates that, "Women (from the Ansaar tribes of Aws and Khazraj, before the advent of Islam) whose sons frequently died at birth, or died prematurely, used to make a vow that if the child survived they would raise him as a Jew. Therefore, when the Banu Nazir were expelled from Madinah there were Ansaar boys and young men among them who had been raised as Jews as a result of these vows. The Ansaar were adamant that they would not allow their children to be taken away by the Jews.

It was at this time that Allaah ﷻ revealed the following verse of the Quraan:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

Let there be no compulsion in religion: Truth stands out clear from error.

(Surah Al-Baqarah: 02; First part of Ayah: 256)

All Praise is for Allaah, alone; the Sustainer of all the Worlds! Had any notion occurred in any Ansaari's heart that these are our children, and that we can beat them into

submission later and make them revert to Islam – Or that we will not let them leave with the Jews and force them to become Muslims later – Allaah ﷻ put an immediate end to it right away with the revelation of this Ayah which made it clear that religion cannot be imposed upon others. This is because belief is a matter for the heart, and the heart listens to reason, not to oppression and the sword. What Allaah ﷻ has said in this Ayah is that the reasons for the Truth (Islam) have been made abundantly clear. Therefore, there is no question of compulsion. This is the Quraan which had been revealed on the heart of my Sire ﷺ. This is my Sire ﷺ who recited the Quraan to the Ansaar at that moment and everyone fell silent. Banu Nazir took the young men of the Ansaar who had been raised as Jews with them because they wanted to remain Jews. Indeed, it is all right if one wants to remain Jewish or Christian, or whatever other religion they follow. Islam gives one freedom of choice, belief, and thought. The noble Muhammad ﷺ, the Shah of Madinah, gave people the freedom of choosing and practicing a religion of one's choice. Consequently, the State of Madinah recognized the freedoms and rights of your ancestors and respected them.

O' Jews! Indeed! Behold Surah Yunus of the Quraan. Allaah ﷻ mentions you, the Children of Israel, herein, and then addresses and instructs thus His beloved Messenger ﷺ, my Sire ﷺ, as well as his followers, regarding religious freedom of others – for all time to come right up to the Day of Judgment. Observe:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ
حَتَّى يَكُونُوا مُؤْمِنِينَ

And had your Lord willed, those on this earth would have believe; all of them together. So, will you (O Muhammad) then compel mankind until they become believers?

(Surah Yunus: 10; Ayah: 99)

Indeed! This was the Ayah of the Quraan, which emerged from the virtuous lips of my Sire ﷺ at that time and left an eternal message of the natural ‘right of freedom of religion’ for the entire world. And it subsequently became international law. This law was given to the world by my Sire ﷺ at a time when there was no concept of ‘freedom of religion’ in the world.

Protection For Jewish Children, Youth, and Women

Here is another Jewish tribe. It was known as the Banu Qurayza. Just as with Banu Nazir, this Jewish tribe too, had put their signatures to the ‘Covenant of Madinah’. When the ten thousand strong force of the *Mushrikeen* of Makkah and their allied tribes laid siege to Madinah, the Banu Qurayza, just like their other Jewish brethren, shamelessly breached the contract they had made with the Muslims.

The Banu Nazir, after agreeing to expulsion for breaching the contract with Muslims as mentioned earlier, had joined forces with the *mushrik*-tribal coalition. They now incited Banu Qurayza too, to violate their contract with the Muslims and join the anti-Muslim coalition. The plan was for the ten thousand strong coalition forces to jointly attack Madinah with full force, while the Banu Qurayza were supposed to attack the Muslims from within Madinah, causing total disarray among Muslim ranks, and ultimately, fatal defeat.

However, what actually happened was that after a long but futile siege of twenty-five days, the anti-Islam coalition gave up and dispersed and the Muslims under the leadership of my Sire ﷺ now laid siege to Banu Qurayza in retaliation of their treachery. The Banu Qurayza requested for arbitration regarding their fate and Sa'ad bin Muaadh رضي الله عنه, a member of the Aws tribe (a Jewish tribe which had accepted Islam) was chosen as the arbitrator. The Aws used to be allies of Banu Qurayza prior to former's conversion to Islaam, and the Banu Qurayza, expecting great leniency from their ex-allies, therefore, promised that they will unquestioningly accept any decision made by Sa'ad رضي الله عنه regarding their fate.

Muslim history had always reported this incident in the light of a narration of Ibn Ishaq¹ that Sa'ad bin Muaadh رضي الله عنه announced the death penalty for all adult, male

¹ Muhammad bin Ishaq al-Yasaar (85 - 154 Hijrah). He is said to have been a *Qadri* (A school of thought which believes in 'free will') Many prominent Islamic scholars, (contd. on next page -)
(continued from previous page:) including Imam Bukhari, therefore, disagree with Ibn Ishaq's accounts and avoid quoting him in their references.

violators of the covenant, while women and children were to be spared and taken into custody.

However, recent research¹ has revealed that this is not the correct depiction of the events and only those adult males were executed who had been responsible for the duplicity. This version of the story, therefore, seems to have purely been concocted by Jews to depict Muslims as heartless barbarians.

O' Jews! You were the ones who broke the covenant, and it was you who chose the arbiter. Had you left the matter for my Sire ﷺ to decide, you probably would have gone scot-free. Nevertheless! Your women, children, and innocent men remained safe.

Abu Dawud, Kitaab-ul-Hadood², quotes Atiyah Qurzy رضى الله عنه as relating that, "I was one of the prisoners of Banu Qurayza. Muslim mujahedeen would check who was, or was not, an adult by the growth of pubic hair of the (adult-looking) males. Whichever of the males had pubic hair was killed, while those without hair was let go. I too, was among those whose pubic hair had not yet sprouted and was, therefore, spared.

¹ W. N. Arafat, ex-Professor of Arabic and Islamic Studies at the University of Lancaster, U.K., has shown in his thesis titled, 'NEW LIGHT ON THE STORY OF BANU QURAYZA AND THE JEWS OF MEDINA' – published in the British Journal of Middle Eastern Studies, Volume 1, Issue 1, 1974; pages 11 and 12 – that this incident is a Jewish invention based on an earlier incident when the Roman army had stormed the Masada, and is, therefore, fictitious. And Allaah knows best

² Book of Limits

Remember! Atiyah Qurzy رضى الله عنه later became a Muslim, and even more, became a Companion of the Messenger ﷺ.

Such are the Muslims, O' Jews, who are cautious and watchful, even during times of war, so that children are not killed as a result of – in your words – 'collateral damage'. Compare that with your own standards of morality. You have routinely been slaughtering Muslim children for decades in Palestine. You attacked a building in 2007 in Lebanon which had housed only children and martyred eighty-five innocent children, while the number of children and infants regularly murdered by you in Gaza, Palestine, is in the thousands. The way in which you deliberately pick children and civilians for butchery has been condemned by the whole world, yet you do not desist from targeting even babies.

It is narrated in Muslim and Ibn Majah, Kitaab-ul-Jihad¹, that whenever my Sire ﷺ dispatched a Muslim commander for battle, he ﷺ used to instruct him thus:

“Be careful! Do not kill any child!”

In another narration quoted in Ibn Majah, he ﷺ further warned:

“Do not kill children, no matter what (the circumstances); and do not kill laborers.”

Indeed! All praise is for Allaah ﷻ. The reason that My kind Sire ﷺ, benefactor of humanity that he was, particularly mentioned laborers was because women and children had already been ordered protected. Otherwise,

¹ Book of Striving in the way of Allaah

too, women and children are generally safe because they are mostly confined to their homes and usually at a distance from the heart of the battle. Affluent people too, are safe because they too, are at home, as they have enough resources to live through the war. But the ordinary worker and laborer who subsist on daily work and wages must leave their home and go out in search of work in order to feed themselves and their families and, therefore are more exposed to danger.

My Sire ﷺ, therefore, strictly prohibited killing ordinary workers and laborers. In fact, the Arabic word used in the hadith is ‘aseef, which also includes domestic servants. Furthermore, my Sire ﷺ forbade the killing of even those hermits who are unconcerned with the affairs of the world, and who remain confined to their places of worship during wartime. Hence, anyone who is not an active, adult participant of aggression is automatically granted protection in Islaam.

O’ Jews! One of yours was a prosperous businessman in the land of the Hejaz¹. His name was Abu Rafih. He had had a fort constructed for himself. He even had his own private military contingent to guard him and his fort. He not only used to insult my Sire ﷺ, he also used to assail and ridicule Muslim women with his obscene poetry. Moreover, he was so overconfident of his power; he constantly used to incite Muslims to war. My Sire ﷺ, therefore, took on his challenge and sent a five member team to confront and execute him. Imam Maalik

¹ Western area of present-day Saudi Arabia, which includes Madinah, Makkah, Ta’if, Tabuk, Yanbu, and a few other cities

عمر النخعي has related in his *Muwatta* that the Messenger of Allaah ﷺ instructed the group:

“Do not kill women and children.”

The commander of this team, Abdullah bin Ateeq رضى الله عنه, was a very brave man. When they reached Abu Rafih's fort, Abdullah bin Ateeq رضى الله عنه said to his companions, “Stay here and wait for me. I will try to engage the guards in pleasant conversation and maybe we will be able to enter the fort without fighting.” Abdullah bin Ateeq رضى الله عنه changed his appearance and not only succeeded in entering the fort at dusk without killing anyone, but was also able to enter Abu Rafih's room around midnight. He called out for Abu Rafih to make sure no women or children were mistakenly hurt in the dark. When Abdullah bin Ateeq رضى الله عنه became certain of Abu Rafih's location, he attacked him with his sword. Abdullah bin Ateeq رضى الله عنه narrates that, “A woman began screaming. I feared that if the people of the fort found out what had happened they would surround the place and trap me. I, therefore, raised my sword to kill the woman when I remembered the command of the Messenger of Allaah ﷺ to not to kill women and children. Had I not been bound by that command, I would have silenced the woman at that decisive moment.”

These are the actions which show the love and consideration of my Sire رضى الله عنه toward humanity, even in times of war, and he ﷺ not only taught these values, he ﷺ made sure these humanitarian directives were acted upon. And this was at a time when victorious armies used to pounce upon civilians of conquered cities like hungry wolves; kill the men, rape the women, and impale the

children on their spears, and even cook them and eat them, like your allies, the Crusaders, did¹.

Reflect, O' Jews!

It is obligatory upon us Muslims to believe in those messengers and prophets in whom you believe. The Torah is your revealed book. It is obligatory upon us to believe in the Torah which was revealed to Musa ﷺ. The Quraan calls those who worship idols *Mushrikeen* and Muslims have been prohibited to eat meat of animals, such as goats or lambs, slaughtered by them. We cannot marry *mushrik* women and they cannot marry our women either. Yet, on the other hand, our Quraan makes a clear distinction between you and the *mushrikeen* by calling you 'People of the Scripture' even though, like other *mushrikeen*, you hold partners with Allaah too.

Allaah ﷻ has permitted us to eat the food prepared by, and meat of animals slaughtered by, People of the Scripture. Our food and meat of animals slaughtered by us is similarly permissible for you, while we have also been allowed to enter into marriage with pious women from the People of the Scripture:

¹ The Crusades: The War for the Holy Land by Thomas Asbridge; and Holy Warriors: A Modern History of the Crusades by Jonathan Phillips (The chronicler Albert of Aix seemed to rank Muslims lower than dogs when he wrote, "Not only did our troops not shrink from eating dead Turks and Saracens; they also ate dogs!")

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حُلٌّ لَكُمْ وَطَعَامُكُمْ
 حُلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
 قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي
 أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيْمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Made lawful to you this day are At-Tayyibaat [all kinds of Halaal (lawful) foods, which Allâh has made lawful [meat of slaughtered (permissible) animals, etc., milk products, fats, vegetables and fruits, etc; the food [meat of slaughtered (permissible) animals, etc.] of the people of the Scripture (Jews and Christians) is lawful to you, and yours is lawful to them. (Lawful for you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given them their due Mehr (token money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends and mistresses. And whosoever disbelieves in the Oneness of Allâh and in all the other Articles of Faith [i.e. His (Allâh's), Angels, His Holy Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

(Surah Al-Maidah: 5; Ayah: 5)

Allaah ﷻ has designated you, O' Jews and Christians, as being closer to us in belief as compared to other *mushrikeen*. We, therefore, consider you to be nearer to us

in faith than the *mushrikeen*, such as the Hindus, the Buddhists, the Sikhs, the Parsis¹, etc.

How did my Sire ﷺ keep this distinction in focus is evident from the narration of Abdullah bin Abbas رضي الله عنه quoted in Saheeh Bukhari, Kitaab-ul-Fadhaail:

“Allaah’s Messenger ﷺ used to leave his hair loose (without parting them in the middle or on one side) causing his forelocks to often rest on his ﷺ forehead. The *mushrikeen* used to part their hair in the middle and comb them to the sides, moving them away from the forehead, while the People of the Scripture also did not part their hair, and their forelocks too, often hung over their foreheads. In short, Allaah’s Messenger used to follow the way of the People of the Scripture in matters concerning which he had not received Divine instruction. Eventually, (when all the *mushrikeen* had become Muslims,) Allaah’s Messenger began parting his hair in the middle.”

Indeed, all praise is for Allaah ﷻ, the Lord of the worlds! Such a natural approach was adopted by my Sire ﷺ. The *mushrikeen* were his relatives, yet the Jews were closer to him in faith being People of the Scripture. The Messenger of Allaah ﷺ, consequently, did not opt for the way of his blood relations and chose, instead, the relationship of Divine Scripture. And then, when the *mushrikeen* became Muslims, my Sire ﷺ began parting his hair in the middle, and with this, O’ Jews and Christians, our distinction from you was established.

¹ South Asian Zoroastrians

The point is, look at the natural and indiscriminate approach of my Sire ﷺ, and then compare it with your discriminatory attitude. When your prominent Jewish chieftains, such as Salaam bin Abi Haqeeq, and Hai bin Akhtab, etc., were asked by the *Mushrikeen* of Makkah whether they (the *Mushrikeen*) were on the right creed or was Muhammad ﷺ on the correct path, your vindictive chieftains promptly responded; “Your religion is true!” This means that your ancestors endorsed idol worship merely because of their jealousy and enmity towards my Sire ﷺ and towards the Religion of Tawheed.

And this has been your tradition, right up to the present day. You have formed alliances with the *mushrikeen* of Hindustan (India) because of your enmity towards Islaam and Muslims, even though you claim to be monotheists, while you perpetually plot, and plan, and conspire with them against Muslims. Is this what Musa عليه السلام and the Commandments of the Torah teach you? Definitely not!

The truth is that because of your blind enmity towards us, you have lost the ability to distinguish between right and wrong. You have, in fact, become so blind, that you not only draw caricatures of our Sire ﷺ yourselves, but you encourage the Hindus and Christians to sketch such filth too. In spite of the fact that my Sire ﷺ happens to be that gracious personage who had never let the scale of justice tip the least bit against you in your case; despite all your antagonisms and enmities, and despite all the malice and hatred your heart!

O' Jewish Rabbis And Women

O' Jewish women! Your rabbis had degraded and debased you to such an extent that according to Abu Dawud, Kitaab-ut-Taharah¹, and your men-folk used to turn you out of the house during your particular days. During these days they neither ate with you, nor lived with you. In fact, this practice is prevalent among some Jews even in these times. It was my Sire ﷺ who brought you out of this ignoble situation and restored your dignity, and permitted all interaction except intimate ones. It was then that your rabbis began to declare that this man (the Prophet ﷺ) opposes us in everything.

O' Jewish women! This assertion of Jewish rabbis is slander against my Sire ﷺ. The truth is that your rabbis promulgated their own self-invented way of life amongst you and falsely claimed it to be the Divine Instruct, instead of the true way of life which Musa عليه السلام had left behind for you to follow. My Sire ﷺ only rectified the falsities invented by your rabbis. Come; see for yourself, if you don't believe me:

According to the details available in Bukhari, Kitaab-ul-Hudood², 'Some Jews came and requested the Messenger of Allaah ﷺ to accompany them. They took him to the valley of Qff. The Prophet ﷺ entered one of their quarters which served as a *madrassah*³. There they said to him ﷺ, "O' Abu-al-Qasim⁴! One of us has

¹ Book of Purification

² Book of Limits

³ Seminary

⁴ O' Father of Qasim. Traditional *kuniya* of the Prophet ﷺ. Qasim was the Prophet's ﷺ first child who died soon after birth

committed fornication with a woman. We want you to settle the matter for us.” They presented a pillow to the Prophet ﷺ and he sat down on it. While this was happening, some people passed in front of the Prophet ﷺ with a Jew whose face had been painted black (to mark him out as a villain) and they were escorting him in the streets and bazaars (to shame him). Then the guilty man and woman were brought in the presence of the Prophet ﷺ. The Prophet ﷺ asked the Jews, “*What is the punishment for a married man who commits adultery according to your customs and laws?*” They replied, “We paint their faces black, and put them (astride a camel or a donkey) with their faces pointing towards the rear of the animal and (shame them by) taking them around (the streets and bazaars).”

‘Upon hearing this, Abdullah bin Salaam رضي الله عنه, who used to be a prominent and learned Jewish scholar, and who had become a Muslim and was now accompanying the Prophet ﷺ, addressed the Jews and said, “You are lying! The punishment in the Torah for adultery is *rajam*¹.” The Messenger of Allaah ﷺ, therefore, said to the Jews, “*If you are speaking the truth then bring the Torah.*” They brought a copy of the Torah. The Messenger of Allaah removed the pillow he was sitting on and placed the Torah (in deference) upon it, and said, “*I declare my belief in you and on Him too, Who revealed you.*” He ﷺ then asked the Jews to bring forth their most learned scholar. They brought in a young man.’

The Torah was then opened (to the appropriate page, which mentioned the punishment for adultery). Yet, what

¹ Stoning to death

the young man who was supposed to be a learned scholar do was that he (held the Torah in such a way that) he placed his fingers on the concerned verse of the Torah (and hid it from view). Then he began reading the verse above it, and then the one after it.'

'Abdullah bin Salaam رضي الله عنه (could not restrain himself and) spoke up at this (act of cheating), and said, "Remove your hand (from where it is hiding the text)." When the young scholar raised his hand the verse decreeing the punishment of *rajam* came into view. Everyone present exclaimed, "O' Muhammad! It is true!"

'Admitting the truth, one of those present then said, "No doubt, the punishment is *rajam*, but what has happened is that when adultery and fornication became widespread amongst our elite, we decided that it was unjust to excuse our elite and punish the commoners, so we did away with the punishment of *rajam* altogether." The Messenger of Allaah ﷺ, accordingly, announced the verdict:

"O' Allaah! I am the first person who is resurrecting this command of your Book which these people had put to death (repealed)."

'The fornicating couple was consequently stoned to death in accordance with Jewish scriptural law. Abdullah bin Umar رضي الله عنه narrates that, "I was among those who threw stones at both of them. I saw the man; he was leaning over the woman in order to protect her from the stones."

O' Jewish women, and men! Behold the character of your religious scholars and the admission of the truth of what my Sire ﷺ had said. As well as the oral and practical deference shown by my Sire ﷺ to the Torah.

And yes! These verses concerning *rajam* are still present in the Torah. I have an English language edition of the Torah, which was published in Britain. It clearly states that a married man and a married woman who commit adultery should be stoned to death, and the people of their respective community should also be present at the occasion so that they take heed¹.

O' Jewish rabbis and scholars! When you had ratified the Covenant of Madinah, you had also included a clause in it that Muhammad ﷺ will pass judgment amongst you in accordance with the commandments of the Torah, yet you tried to renege on that Covenant. You endeavored to put your Scripture behind your backs, yet my Sire ﷺ did not permit you to do so. He ﷺ did not allow you to ditch the Covenant of Madinah, the Torah, nor the *Shariah* of Musa عليه السلام. Indeed! Is this the crime of my Sire ﷺ for which you hold animosity towards him? Is this why you sketch caricatures of him?

¹ Torah, Book of Deuteronomy, Chapter: Crime and Punishment)

Courteousness And Civility Towards Christians

Best Wishes

It had hardly been two years since my Sire ﷺ had been chosen to undertake the huge responsibilities associated with prophethood, and yet the idol worshipers and *Mushrikeen* of Makkah were already expending their best efforts to make life as difficult as they possibly could make, not only for my Sire ﷺ, but also for those who accepted his ﷺ message. For example, Bilal رضي الله عنه was made to lie on hot, smoldering sand. A large, heavy stone was placed on his chest, and he was ordered to recant his faith in Islaam, but he had found the ultimate truth and refused. Yasser's رضي الله عنه family was beaten and lashed with a whip. Yet, in spite of all these cruelties, the *Mushrikeen* of Makkah were afraid of my Sire ﷺ. They dreaded the thought of what would become of them if people kept on accepting my Sire's ﷺ call to Tawheed.

It was during this time that news arrived that Chosroes of Persia had defeated Caesar of Rome. When this piece

of news reached Makkah, Abu Jehel¹ and his companions were euphoric at Chosroes' victory and declared that they will crush Muhammad ﷺ and his followers just as the *Majus*² had trounced the followers of 'Eesa³ ﷺ. The Muslims, who were already suffering repression at the hands of Quraysh, became even more dejected upon hearing all this.

It is only natural that one is more sympathetic towards those with whom one shares some common intellectual and religious values. The problems and difficulties of one, therefore, make the other gloomy too, while the joys and achievements of one please the other as well. It was because of this natural reaction that the Muslims of Makkah felt saddened by the news of Caesar's defeat at the hands of Chosroes, while the *Mushrikeen* of Makkah were joyful. The reason was that Caesar was a Christian, whereas Chosroes was a *Majusee*. The Christians were 'People of the Scripture' like the Muslims, whereas the *Majus* were fire and idol worshipers like the *Mushrikeen* of Makkah though they worshipped a different set of gods.

Siddique Akbar⁴ رضی اللہ عنہ too, felt saddened when he heard of the Roman defeat. According to Tirmidhi, Kitaab-ut-Tafseer, he رضی اللہ عنہ communicated his sorrow to the Messenger of Allaah ﷺ. Yet the Prophet ﷺ responded by declaring:

"The Romans will soon prevail again."

¹ The Prophet's uncle, but his biggest tormentor and enemy

² Fire-worshipers

³ Jesus ﷺ

⁴ Abdullah ibn Abi Qahafa Abu Bakr Siddique رضی اللہ عنہ - The Prophet's ﷺ closest friend and companion

Absolutely certain that whatever the Prophet ﷺ declared must come to pass, Abu Bakr Siddique رضي الله عنه warned the *Mushrikeen* of Makkah to not to be too gleeful and to wait and witness that the Roman Christians will soon prevail in accordance with the Prophet's ﷺ prediction.

Allaah ﷻ has revealed in the Quraan regarding this situation:

الْم ۝ غُلِبَتِ الرُّومُ ۝ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝ فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝ بَنَصْرٍ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

Alif-Laam-Meem. ☐ [These letters are one of the miracles of the Quraan, and none but Allâh (Alone) knows their meanings]. ☐ The Romans have been defeated. ☐ In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious again. ☐ Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians). ☐ With the help of Allâh. He helps whom He wills, and He is Almighty, the Most Merciful. ☐

(Surah Al-Rum: 30; Ayahs: 1 – 5)

My Sire's ﷺ Companion, Saeed bin Jubayr رضي الله عنه, has said that the Arabic word '*bidh*' used in the Quraan in the fourth Ayah above refers to a quantity of 'less than ten'. Consequently, that is exactly what happened. Within nine years, the Romans again prevailed and what Allaah ﷻ had stated came to pass, as it always does.

Moreover, it came to pass in such a manner that the happiness was twofold. In the latter part of these nine years Muslims had migrated to Madinah. Soon after their migration the Muslims were called to battle by the *Mushrikeen* of Makkah at a place called Badr. The *Mushrikeen* were completely routed in the battle of Badr and the Muslims emerged victorious. Indeed, O' Roman Christians! The Muslims were triumphant on the very day that you were victorious. The idol and statue worshipers of Makkah were defeated on that very same day that the idol worshipers and *Majusees* were overcome by you.

Who harbored these good wishes in their hearts towards you, O' Christian People? Indeed, these were my Sire ﷺ, and his ﷺ followers; and the Quraan was witness to their sincerity with its indelible endorsement. The Lord of all of us was with them. So then, speak up! Who was the first one to come around with their concern and best wishes? It was the Muslims of course! The ones whom you call terrorists; best wishes for you from their side! Indeed, the very same people whose dearer than their life, and sweeter than honey Sire's ﷺ caricatures you have sketched. O' cruel and callous people! Behold his ﷺ wishes for you; behold his ﷺ sincere desires for you; and then behold the insolent, contemptible, loathsome, and despicable attitude that you have wrought regarding him ﷺ. Is this how you always return favors?

The Dining Table

O' Christian People! Here is a *Surah*¹ of the Quraan, titled Al-Maidah². Al-Maidah means 'a sheet of cloth spread out with food on it'. This *Surah* of the Quraan is named so because, among other things, it mentions 'Eesa عليه السلام, when he supplicated to his Lord, "O' Allaah! Send down for us (a sheet of cloth with) food (on it) from the Heavens."

Here is some spiritual food from the Quraan laid out for your ingestion:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا
نُصْرِيْ ذَٰلِكَ بِأَن مِّنْهُمْ قَسِيْسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا
يَسْتَكْبِرُونَ

Verily, you will find the strongest among men in enmity to the believers [to be] the Jews and those who associate others with Allaah; and you will find the nearest in affection to the believers those who say: "We are Christians." That is because amongst them are priests and monks, and because they are not arrogant.

¹ Chapter

² The Dining Table (the piece of cloth or rug laid out on the ground upon which food is placed while people sit all around it to eat)

(Surah Al-Maidah: 05; Ayah: 82)

O' Christian People! This is a translation of the meaning of only one Ayah of this Book which was revealed to my Sire ﷺ. It left the lips of my Sire ﷺ and has been preserved on the pages of The Last Book, and in the hearts of *huffaaz*¹ until the Day of Judgment. This is a truth concerning you which is an element of our faith. Yet such good people as mentioned in the Ayah are, alas, few amongst you now, while the majority of your people have become unwitting victims of Jewish mischief and instigation, and unleash boundless terrorism against us and sketch caricatures of my Sire ﷺ. Whereas the instruct given to us by my Sire ﷺ is, as you have just read, a model of excellent attitude in comparison to your behavior. That is why when a Companion رضى الله عنه asked Aa'isha رضى الله عنها about the bearing of my Sire ﷺ, she رضى الله عنها immediately responded, "His ﷺ mannerisms (completely reflected) the Quraan." (Muslim, Kitaab-as-Salaat)

O' Christian People! The Ayah which I will present to you next is from Surah 'Aal-e-Imraan' of the Quraan, which means, 'The Family of Imraan'. And who is this family which graces the title of a whole chapter of the Quraan? Indeed, O' Christians, it is the family of 'Eesa's' ﷺ mother. It is the family of Meryam² رضى الله عنها. According to Saheeh Bukhari, Kitaab-as-Salaat, my Sire ﷺ has called this Surah 'Az-Zahrawiah'; 'The One Which Glitters'.

¹ Plural of *ha fiz*. A person who memorizes the entire Quraan

² Mary, peace be upon her

How beautiful, captivating, and unique is that scene, o' Christian People, when your ancestors left Najran¹ and arrived in Madinah, my Sire ﷺ welcomed them with these words of the Quraan:

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
 إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦءَ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ
 فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ

Say (O' Muhammad): "O' People of the Scripture (Jews and Christians. Come to a word that is just between us and you; that we worship none but Allâh, Alone, and that we do no associate partners with Him; and that none of us shall take others as lords besides Allâh." Then, if they turn away, say: "Bear witness that we are Muslims."

(Surah Aal-e-Imraan: 03; Ayah: 64)

O' Christian People! The land of Najran lies in the Arabian Peninsula. Your ancestors were requested to accept the call of Islam. They were addressed in these words: "It is your choice whether you accept Islaam or not. If you decide not to accept Islaam, we are Muslims. We will not force you to comply. If you choose not to accept Islaam, that is fine. Return in peace". . . . And they returned in peace.

'We are Muslims'. If you ponder upon the meaning of this statement, you will discover that it actually means:

¹ An ancient city in southwestern Saudi Arabia near the border with Yemen

‘Beings Muslims, it is our responsibility to protect you. There is, consequently, no need to fear us.’ This was the excellent attitude of my Sire ﷺ towards your ancestors.

And your ancestors; the ones who had arrived from *Habashah*¹. They had come from the Ethiopian city of Aksum, sent by Najashi, King of Habashah. When they heard the Ayahs of the Quraan, and experienced the hospitality, feasts, and the exemplary mannerisms of my Sire first hand ﷺ; Indeed, when they unmistakably perceived the truth of Islam, the condition of these pious religious scholars and virtuous Christians became thus:

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا
مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَاْمَنَّا فَكُتِّبْنَا مَعَ الشَّاهِدِينَ

And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad). You see their eyes overflowing with tears because of the Truth they have perceived. They declare: "Our Lord! We believe; so write us down among the witnesses.

(Surah Al-Maidah: 05; Ayah: 83)

O’ Christian People! This was the first contact between my Sire ﷺ and your ancestors. It is your prerogative whether you accept Islam or not, but at least don’t make caricatures of someone who honored and respected your ancestors, and was honored and respected by them. But if you insist on holding fast onto your rudeness, then let us

¹ Abyssinia: Ancient Ethiopian Empire. Present-day Ethiopia and Eritrea

know what breed of Christians are you in this twenty-first century which has abandoned the moderate and compassionate mannerisms of their ancestors.

One And Seventy

O' you who call yourselves Christians in the name of 'Eesa ﷺ! Behold what my Sire ﷺ has said concerning 'Eesa ﷺ as reported in Muslim, Kitaab-ul-Fadhaail:

“There is no child whom Satan does not touch. It is because of this touch that the child cries out. This happens to every son of Adam ﷺ when his mother gives birth to him, that Satan strokes him. But Satan did not stroke Meryam ﷺ and her son 'Eesa ﷺ.”

O' Christians! This is what my Sire ﷺ whose caricatures you sketch has stated regarding Jesus and Mary, peace be upon them both. Then why, instead of striving to be like them, you chose to be the opposite?

A Companion of my Sire ﷺ, Abu Hurairah رضى الله عنه, used to narrate the above mentioned hadith and add, 'O' listeners! If you like, you can also read this Ayah wherein, when Imraan's رضى الله عنه wife gave birth to Meryam ﷺ, she said:

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“. . . I have named her Meryam; and I seek refuge with You (Allâh), for her and for her offspring, from Shaitaan (Satan), the outcast.”

(Surah Aal-e-Imraan: 03; Ayah: 36)

This is a clear attestation that Meryam's ﷺ mother was also a virtuous and honorable woman in her own right. Allaah gave her and her husband a devout daughter; Meryam ﷺ. Satan was not able to touch any of them. Then a son, 'Eesa ﷺ, was born to Meryam ﷺ and Satan was unable to touch him either. This special merit is being narrated by the Quraan; and the one to whom the Quraan was revealed, my Sire, Muhammad ﷺ, is expounding on their noble status in the light of the Quraan.

O' Christians! Know, moreover, that the Quraan that was revealed to my Sire ﷺ, mentions my Sire's ﷺ name four times. It mentions the name of the messenger, the glad tidings of whose arrival 'Eesa ﷺ had given and whom 'Eesa ﷺ had mentioned by the name 'Ahmad', once. While 'Eesa ﷺ, himself, has been mentioned twenty-five times; and his virtuous mother, Meryam ﷺ, has been mentioned no less than thirty-four times throughout the Quraan!

The word 'Christ' is 'Maseeh' in Arabic. O' you who call yourselves Christians! The word 'Maseeh' has been mentioned eleven times in the Quraan. Thus the combined total mention of all these names of the pious Mother and Son ﷺ numbers seventy. I sincerely invite you to study these seventy Ayahs of the Quraan which mention all these names and to see for yourselves in what an exquisite and loving manner the Quraan mentions both, the Mother and the Son ﷺ, as well as their noble character.

But you are so prejudiced and bigoted that even though my Sire's ﷺ name, Ahmad, has been mentioned only once in the Bible, yet you have attempted to renounce even that one reference. Nonetheless, when this subject is

discussed in the academic world then you do not have any choice but to accept the truth. Undoubtedly! One has to acknowledge that the name ‘Ahmad’ of my Sire ﷺ referred to by ‘Eesa ﷺ’, is the same as ‘Munhamannah’ mentioned in the Bible in the Syriac¹ language. This name has been translated as ‘Farqalith’² in the Roman Bible. In short, you could not even tolerate that one mention, while the Quraan that was revealed to my Sire ﷺ mentions seventy of your revered names. Not only have we been reciting them for the past fourteen hundred years, we will continue to do so until the Day of Judgment. Indeed, Muslims do discriminate amongst any messengers of Allaah³ ﷻ.

It is because of this harmony and equivalence among all messengers of Allaah that my Sire ﷺ had said, *“I am the closest to ‘Eesa ﷺ’ in this world, as well as the Hereafter. All messengers (of Allaah) are brothers; like sons of a single father (while their mothers are different). The principles of jurisprudence given to all of us are common; the differences are only in the details in accordance with different situations). And there is no other messenger between me and ‘Eesa ﷺ’.”* (Muslim, Kitaab-ul-Fadhaail)

¹ A language that was once spoken across much of the Fertile Crescent (present-day Palestine, Lebanon, Syria, Jordan, and Iraq) from the 5th century BC to the 8th century AD, when it was replaced by Arabic.

² Farqalith is a Greek word which means; ‘his doctrine and purpose will be remembered in a pleasant and nice manner, and that he will be eulogized and praised’. It is in the same context as that of ‘Ahmad’ and ‘Mohammad’ which have the same meaning

³ Surah al-Bakarah: 02; Ayah: 285

O' Christians! Behold the elucidation of my Sire ﷺ, and compare it with your own vile and loutish attitude. Do you make caricatures of Ahmad ﷺ whose name was on the lips of 'Eesa ﷺ? How will you face Allaah ﷻ on the Day of Judgment when my Sire ﷺ and my Sire's ﷺ brother, 'Eesa ﷺ, will both be present together?

Only Meryam ﷺ

There is mention of various women in the Quraan, yet only one woman has been mentioned by name: Meryam ﷺ; and that too, no less than thirty-four times. It is related in Bukhari and Muslim, Kitaab-ul-Fadhaail, that my Sire ﷺ said:

“There have been many remarkable individuals among men, yet amongst women there are only Aasiyah رضى الله عنها, who was the wife of Pharaoh; Meryam ﷺ, who was the daughter of Imraan ﷺ; and Khadijah bint¹ Khuwaylid² رضى الله عنها, but the preeminence of Aa'isha رضى الله عنها over other noteworthy women is incomparable.”

It has been narrated in the Musnad of Imam Ahmad that the Prophet ﷺ said; *“Listen! Preeminent among all women to enter Paradise are Khadijah رضى الله عنها bint Khuwaylid, Fatimah رضى الله عنها bint Muhammad ﷺ, Meryam ﷺ bint Imraan ﷺ, and Aasiyah رضى الله عنها bint Mazaahim who was the wife of Pharaoh.”*

¹ Daughter of

² The Prophet's ﷺ first wife

The Eminence Of ‘Eesa ﷺ

O’ Christians! Now observe a truly monotheistic profile of ‘Eesa’s ﷺ character. According to Muslim, Kitaab-ul-Fadhaail, and Ibn Majah, Kitaab-ul-Kafaraat, my Sire ﷺ said:

“‘Eesa ﷺ once saw a man committing theft. ‘Eesa ﷺ admonished the thief; “Hey! Were you stealing?” The man immediately replied; “Not at all! I swear by Him except Whom there is no god.” As soon as ‘Eesa ﷺ heard these words, he declared, “I affirm my faith in Allaah, and I reject (the testimony of) my eyes and my heart.””

Indeed! All praise is for Allaah, the Lord of the Worlds! What humility and humbleness! ‘Eesa ﷺ carried out his obligation at what he had witnessed. Yet as soon as the man swore and denied the act, ‘Eesa ﷺ was left with two choices: If the man was speaking the truth, then ‘Eesa ﷺ showed exemplary modesty. And if the man was lying, even then, ‘Eesa ﷺ displayed his extreme devotion and reverence for Allaah ﷻ. What ‘Eesa ﷺ effectively declared was: ‘There is no room left for insistence. I, therefore, reject what my eyes saw. And I reject what occurred in my heart because of what my eyes saw. And I affirm my faith in that Sustainer, O’ bondsman of Allaah, on Whose name you have sworn. So how could it be possible that you swear by His name and I should keep on insisting to the contrary? Thus, when Allaah’s name is invoked, then everything else is to be sacrificed!’

O’ you who call ‘Eesa ﷺ ‘Son of God’! This is Tawheed, as well as a beautiful and unique expression of

love and devotion towards Allaah ﷻ, and it is being related to the Companions by my Sire ﷺ.

O' people! The following narration of my Sire ﷺ has also been recorded in Ibn Majah, Kitaab-ul-Kafaraat:

“For whom (meaning: at whose demand) Allaah’s name is invoked, he should then be content. And whosoever is not content even after Allaah’s name has been sworn by, then he has no association with Allaah.”

Therefore, O' Christians, evaluate and ascertain your association with Allaah, and if you want to perceive in which direction the scales are tipping in your relationship with Allaah, then compare your conduct with that of 'Eesa's ﷺ. And the most excellent sketch of 'Eesa's ﷺ noble character that is formed in one's mind; one which will remain till the world lasts, is the one that has been illustrated by my Sire ﷺ.

Then tell us, O' Christians! What will be the status of those noble descriptions and accounts of Meryam ﷺ and 'Eesa ﷺ recounted in the Quraan when some of your dim-witted and foolish ones sketch caricatures of my Sire ﷺ? By Allaah! If you really had true love for 'Eesa ﷺ and Meryam ﷺ in your hearts, you would have made cartoons out of those who sketched caricatures of my Sire ﷺ.

Yet, you can claim that you were not aware of the glowing tribute paid to Meryam ﷺ and 'Eesa ﷺ by my Sire ﷺ, and that you have only now come to know about the true eminence of my Sire ﷺ. If that is the case; if you have just found out the truth about my Sire's ﷺ affection and deference for Meryam ﷺ and 'Eesa

ﷺ from Ameer Hamza's pen, then come forward and redeem yourselves with a beautiful redemption. Indeed, my Sire ﷺ had said for just such an occasion:

“Whosoever from the People of the Scripture (Jews and Christians) believes in his messenger (the messenger that was sent towards his people) and then believes in Muhammad ﷺ; for him there are two rewards.”

(Ibn Majah, Kitaab-an-Nikaah)

Yes, you heard it right! Only one reward for us who were born Muslims, but two rewards for you for voluntarily accepting Islaam. Come, double your reward. Affirm your faith in 'Eesa's ﷺ brother, in my Sire ﷺ, and zoom ahead of us. If you decide to believe in him ﷺ, it is your prerogative, but if you don't, at least don't denigrate yourselves by lauding those who sketch caricatures of him ﷺ who has praised 'Eesa's ﷺ. At least don't lower yourselves down to those reeking depths which are far lower than the accepted norms of human decency and dignity. And if you still do decide to lower yourselves to that level, then you do so by insulting whom? Remember, you do so by insulting that eminent personage who advocates reverence for 'Eesa ﷺ and his pious mother.

Courteousness and Civility Towards Polytheists

A Gift For Idol Worshipers

What a just and peaceful *Deen*¹ has been relayed to this world by my Sire ﷺ that it even divides the *mushrikeen* into two groups when it comes to matters of transactions and attitudes.

There are those *mushrikeen* who spare no efforts at oppression to hinder and stop Muslims from practicing their *Deen*. They coerce those who have reverted to Islam to fall back into a life of idol worship and moral decadence. If they refuse to leave Islaam they are expelled from their homes and disowned from their properties. Even war unleashed for this purpose. I would gladly sacrifice my life for my Sire ﷺ and his kind and considerate mannerisms who, when he ﷺ was left with

¹ More than a religion; a complete way of life; A system that addresses every aspect of personal life, as well as those of humanity and society as a whole

no choice but to send his commanders to subdue such tyrants; strictly forbade harming of civilians: women, children, ordinary civilians, workers, and laborers; even at such a time.

The second type of *mushrikeen* are those who do not become prejudiced and intolerant of others because of their religious beliefs and treat them with open-minded respect. In response to such tolerant attitude, Islam too, not only permits, but actually advises its followers, to maintain an excellent attitude towards such *mushrikeen*. Indeed, Allaah says in the Quraan:

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.

(Surah Al-Mumtahinah: 60; Ayah: 8)

An incident concerning a wife of Abu Bakr رضي الله عنه is presented here in this context: Her name was Qatilah bint Abd-al-Uzza, and she was the mother of Abu Bakr's daughter, Asmaa رضي الله عنها. Abu Bakr رضي الله عنه later divorced her because she had chosen not to become a Muslim and had, therefore, remained with *mushrik* and had not accompanied her husband when he migrated to Madinah with the rest of the Muslims. . . . And while we are on the subject, let me also mention that Abu Bakr's رضي الله عنه second wife, Umm Ru'maan رضي الله عنها, who was the mother of my Sire's ﷺ beloved wife, Aa'isha رضي الله عنها, was a staunch

believer and a disciple of the Prophet ﷺ . . . Anyway, this *mushrik* woman, Qatilah, came to Madinah to visit her daughter, Asmaa رضي الله عنها. She had also brought gifts for her daughter. According to Abu Dawud, Kitaab-uz-Zakaat¹, Asmaa رضي الله عنها relates that she asked Allaah's Messenger ﷺ, "My mother has come to visit me. She is a *mushrik* and dislikes Islam. Am I supposed to treat her kindly? The Prophet ﷺ replied, "*Oh yes, of course! You must treat your mother agreeably.*"

O' you, who associate partners with Allaah! This was the outlook of my Sire ﷺ, for he advocated the maintenance of relationships, not of severing them.

Similarly, in another incident, mentioned in Saheeh Bukhari Kitaab-ul-Hibah², Abdullah bin Umar رضي الله عنه narrates that, "My father, Umar bin Khattab رضي الله عنه noticed a silk suit being sold by a trader. Allaah's Messenger ﷺ was also present at the occasion. Umar رضي الله عنه said to Allaah's Messenger, "O' Messenger of Allaah ﷺ! This is an excellent suit. You should purchase it and wear it on Fridays; and you should also put it on when some delegation arrives to meet you." The Prophet ﷺ replied; "*Only he will wear it who will not get anything in the Hereafter.*"

Coincidentally, a few days later, many such silk suits came to the Messenger of Allaah ﷺ to be distributed among whoever he liked. He رضي الله عنه sent a pair to Umar رضي الله عنه. Umar رضي الله عنه came to the Prophet ﷺ and said, "O' Messenger of Allaah! You had said what you said about

¹ Book of Charity and Alms

² Book of Gifts

such silk suits, so how do you expect me to wear it now?” The Prophet ﷺ replied, “*I did not send it to you so that you may wear it. I sent it to you so that you may sell it, or give it away.*” Umar رضى الله عنه, hence, sent the suit to his brother who lived in Makkah and who had not yet become a Muslim.

The silk cloth is made from the thin and fine silk thread produced by the silkworm when it eats the leaves of the mulberry tree. The cloth made from this silk thread is extremely soft and smooth, and quite expensive. My Sire ﷺ has forbidden Muslim men from wearing silk so that they do not become addicted to the worldly life and become self-centered. Now that such silk suits had arrived from somewhere, my Sire ﷺ distributed them among the general public instead of keeping them for himself and advised Umar رضى الله عنه to give away the one he had in his possession to a relative or friend. Such was my Sire ﷺ who promoted harmony in society by encouraging giving of gifts to non-Muslims; and the one who commended staying in touch with relatives even if they differed with one in ideology and opinion.

In fact, Imam Bukhari رحمه الله, referring to the Ayah of Surah Al-Mumtahinah that I mentioned a little earlier, has compiled a whole chapter in his Saheeh, titled, ‘Giving of Gifts to Polytheists’.

Compare, then, your despicable attitude towards my Sire ﷺ in the light of these Ahadith¹ which clearly underline the generous temperament of my Sire ﷺ

¹ Plural of Hadith (Pronouncements and traditions of the Prophet ﷺ)

having the fragrance of a far superior outlook towards human relationships.

It may not be a rule, yet it is a common occurrence that whenever a *mushrik* youth has accepted Islam, his *mushrik* parents have been extremely cruel towards their son, or daughter. Yet, Islam is such a *Deen* that it commands:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي
عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى
أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ

And We have enjoined upon man [care] for his parents. His mother carried him (in her womb), in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] return. □ But if they endeavor to compel you to associate with Me that of which you have no knowledge, then do not obey them, but accompany them in [this] world with appropriate kindness, and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

(Surah Luqmaan: 31; Ayahs: 14 -15)

Quraan exhorts the son, or daughter, who reverts to Islam, that except in matters of religion, they are supposed to treat their parents with the utmost respect and kindness,

even if they worship lifeless idols and statues. It is a matter of personal choice if they want to do so. Even if they are rude and cruel towards you, you are still obligated, as a son, or daughter, to respect them and be kind towards them. This is the *Deen*, which my Sire ﷺ has given us. This is the lesson that he ﷺ has taught us: To adopt superior human values and to honor individual and personal relationships. Indeed! He ﷺ even commanded upholding the rights of those who harassed him ﷺ day and night for a full thirteen years!

My Sire ﷺ always used the Quraanic term ‘*Al Mawaddah fil Qurbah*’, which means, ‘Expressed love for the close of kin’ for *mushrik* relatives of Muslims in expectation that they might honor this relationship, yet they did not respond in kind and totally disregarded his forthcoming approach. Yet, O’ successors of the *mushrikeen*, despite the hostile attitude of non-Muslims my Sire ﷺ left his followers obligated to be respectful and tolerant towards other ideologies until the Day of Judgment. How well the Quraan has extolled him ﷺ in the following words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed, you (O’ Muhammad) are of an exalted moral character.

(Surah Al-Qalam: 68; Ayah: 04)

Despite Cruelty Towards Daughter

After constantly coming under attack, Muslims have decisively emerged victorious! My Sire ﷺ has just conquered Makkah and various delegations are arriving

from all over the Arabian Peninsula. People are now entering the fold of Islaam in droves. There are only a handful of *mushrikeen* left, yet behold the style of the Quraan despite this situation. Observe just one Ayah of the Quraan. The utterance of this Ayah from the lips of my Sire ﷺ in the form of an edict is actually an expression of his stance towards all the other remaining *mushrikeen* of the Arabian Peninsula as well:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ
أَبْلِغْهُ مَا مَنَعَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

And if anyone of the Mushrikeen (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah) seeks your protection, then grant him protection, so that he may hear the word of Allaah (The Quraan), and then escort him to where he will be safe, that is because they are people who know not.

(Surah At-Tawbah: 09; Ayah: 06)

O' people! Imagine: Islam has spread over the whole Arabian Peninsula as a mighty power. My Sire ﷺ is now the ruler of all of Arabia. Rulers are never so considerate. And that too, towards enemies . . . ? And towards such enemies who had antagonized the ruler personally? However, although my Sire ﷺ is a ruler, yet that rule was constrained by the banner of prophethood. And prophethood is absolute compassion. O' people, ponder upon the message of prophethood that has come from Allaah ﷻ. By Allaah! There is unique compassion, concern, and consideration in this divine message.

Yet they rebuffed my Sire ﷺ . . . But even if for a moment we set aside their narrow-minded attitude towards my Sire ﷺ, the despicable and cruel treatment they meted out to my Sire's ﷺ daughter broke all bounds of decency.

O' people everyone treats daughters with respect, regardless of whether they are your daughters or someone else's. Yet these idol worshipers were such base and ignoble people that they had no respect for women, even for my Sire's ﷺ daughter.

Of my Sire's ﷺ four daughters, this one was named Zainab رضي الله عنها. According to details related by Imam Ibn Katheer رحمه الله in his book of *Seerah*. Allaah's Messenger had given Zainab رضي الله عنها in marriage to Abu-al-'Aas bin Rabei in Makkah, before he ﷺ migrated to Madinah. Zainab's رضي الله عنها mother and the Prophet's ﷺ wife, Khadijah رضي الله عنها, and Abu-al-'Aas' mother, Hala رضي الله عنها, were sisters.

Abu-al-'Aas had been fighting from the *mushrikeen* side during the Battle of Badr and was taken prisoner during the battle. After the battle was over and prisoners were being exchanged, Zainab رضي الله عنها sent an expensive necklace to her father, the Ruler of Madinah ﷺ, in exchange for his release. When the necklace arrived in front of my Sire's ﷺ eyes, he became overwhelmed with the memory of his late wife who had put the necklace around her daughter's collar at the time of her marriage . . . What can one say about this magnificent ruler ﷺ and his exquisite mannerisms . . . He asked his Companions رضي الله عنهم, "O' my companions! If you permit, may I return this necklace to my daughter, as it is a gift that her mother had

given to her?” The Companions رضی اللہ عنہم replied, “You are more precious to us than our own lives, O’ Messenger of Allaah ﷺ! You need not ask us about this.” The Companions رضی اللہ عنہم knew well that Zainab’s رضی اللہ عنہا mother had been the richest woman of Makkah, and that she had given all her wealth in the cause of Allaah’s *Deen*, especially for helping vulnerable Muslims. The return of this necklace would have only been an insignificant acknowledgement of that immense generosity. Yet my Sire ﷺ fulfilled his responsibility by seeking the advice and decision of his companions.

Abu-al-‘Aas was released . . . My Sire ﷺ said to his son-in-law, “*Son! Send Zainab رضی اللہ عنہا back (to Madinah) because Allaah has decreed that a Muslimah¹ and a Mushrik cannot remain married and live together.*” Abu-al-‘Aas fulfilled his promise as soon as he got back to Makkah.

When he returned home, he said to Zainab رضی اللہ عنہا, “I have promised your father that I will send you back, therefore, get ready to go back to your father’s home.” Preparations for the journey were begun, and when the time for departure arrived, Abu-al-‘Aas bin Rabei dispatched his brother, Kanaana, with a couple of camels and provisions to accompany Zainab رضی اللہ عنہا during the journey and look after her. He also gave his brother a bow and a quiver of arrows for self-defense. Zainab رضی اللہ عنہا mounted the camel and seated herself in the *howdah*². The camel, along with its guide and passenger, left Makkah in broad daylight.

¹ Muslim woman

² A carriage-like compartment tied to the back of a camel or elephant for carrying passengers

Word got out that the Prophet's daughter was leaving, and the *mushrikeen* of the Quraysh, therefore, set out in search of these travelers and finally seized them near a place called *Ze Tawa*. The abominable rascal, Jabbar bin Aswad, who was leading the pack, began jabbing the camel upon which Zainab رضي الله عنها was riding with the tip of his spear. The camel bolted and jumped tossing my Sire's ﷺ dainty, beloved daughter to the ground. The jolt was too much for her delicate, yet-to-be-born, son and his little life ended instantly.

When this tragedy occurred, Zainab's رضي الله عنها brother-in-law, Kanaana, got off his camel to help his sister-in-law. The other *mushrikeen* accompanying Jabbar bin Aswad had also come up and now ringed the hapless travelers. Kanaana straightened his bow and arrow and warned, "By Allaah! If any one of you comes nearer I will put an arrow through him at once." They rascals paused momentarily when they heard this warning. Abu Sufyan¹ too, had caught up to his companions by now. He stepped forward and addressing Kanaana, said, "May you be destroyed! How dare you openly challenge the pride of Quraysh? How dare Muhammad's (ﷺ) daughter slip through our hands in broad daylight and reach Madinah. The Quraysh believe this to be an insult and an affront to their honor. Therefore, go back at once so that they will be able to say that they prevented Muhammad's (ﷺ) daughter from leaving. Then you can slip away quietly later on."

Kanaana agreed to this and returned to Makkah with Zainab رضي الله عنها and later on left Makkah secretly with her. It is

¹ Shakir ibn Harb. A staunch enemy of the Prophet Muhammad ﷺ; though he became a Muslim after the fall of Makkah

related in Abu Dawud, Kitaab-ul-Jihad, that, “The Messenger of Allaah ﷺ, dispatched Zayd bin Haritha رضي الله عنه and another Ansari Companion towards Makkah and instructed them to wait in the Valley of Yajij until Zainab رضي الله عنها reached them. Then, after she had arrived there, to bring her back (to Madinah) with them.”

Consequently, Zainab رضي الله عنها reached the Valley of Yajij, which is about eight kilometers from Makkah. Her brother-in-law, Kanaana, returned, while she proceeded to Madinah with two of her father’s devoted followers.

O’ Idol Worshipers! These were, and are, your mannerisms towards my Sire ﷺ. Yet even though he had triumphed over all of Arabia, my Sire ﷺ remained merciful towards you. Had the custom of the day been followed, every head of the offenders would have rolled for the crime they had committed! . . . Yet how could that have happened when my Sire ﷺ came into this world carrying the title ‘A Mercy For All The Worlds’!

So he ﷺ remained merciful; carrying the pain of what had happened to his daughter silently in his heart. He ﷺ gave amnesty to his enemies; offering a conducive atmosphere of understanding and forgiveness and giving them time to reflect in the heartfelt hope that they may comprehend his message and become Muslims, save themselves from Hellfire, and be able to enter *Jannah*¹.

If someone does not want to become a Muslim, it is their choice. If someone does not appreciate our sympathy, it is their prerogative. It would then be our duty to transport him to a place of his own choosing where he

¹ Paradise

feels safe. That is right! My Sire's ﷺ daughter did not reach her father's home in safety, yet my Sire ﷺ and his followers are duty-bound to escort you to safety!

All praise is for Allaah, the Lord of all the Worlds! May my life be sacrificed for my kind and compassionate Sire ﷺ! Even the whole universe and all its riches can be sacrificed for such a caring and considerate Sire ﷺ.

Indeed! The story of my Sire's ﷺ daughter does not end there. Watch what happened next: Abu-al-'Aas bin Rabei, when he reflected upon the lowly behavior of his fellow *mushrikeen* of Makkah, also accepted Islam. He arrived in the presence of my Sire ﷺ and my Sire was very pleased to see him and praised Abu-al-'Aas in front of all those present for keeping his promise. My Sire ﷺ then reunited his daughter with Abu-al-'Aas.

Moreover, according to Abu Dawud, Kitaab-ut-Talaaq¹, my Sire returned Zainab رضي الله عنها back to Abu-al-'Aas under their previous *nikaah*² and no new covenant of marriage was undertaken.

O' worshipers of idols and statues! Behold the munificence and generosity of my Sire ﷺ. It was because of the indiscriminatory attitude of my Sire ﷺ, that the reunion took without retaking of marriage vows and without the previous marriage covenant being annulled. O' you who prattle on about tolerance and moderation! Moderation had died and departed from this world. It only came back to life with the coming into this world of my Sire ﷺ.

¹ Book of Divorce

² Marriage covenant/marriage vows

Kindness and Civility Towards Prisoners

Then there was the time when Abu Jehel came to fight my Sire ﷺ. The battle that ensued is called the ‘Battle of Badr’ because it was fought at a place named Badr. Abu Jehel lost the battle and was killed in combat. A total of seventy enemy combatants were killed in the clash, while an equal number of aggressors were taken prisoner and brought to Madinah. These are the same people who had harassed my Sire ﷺ in Makkah for thirteen years. Even though they had tortured the *Sahabah*¹ whenever they had been taken prisoner by the *Kuffaar*², yet my Sire ﷺ gave out instructions that whoever pays a fine may be allowed to go free.

Those who were rich among the prisoners wasted no time. They paid the specified fine and had themselves set free. But there were those who were disadvantaged and underprivileged and did not have enough resources to pay the fine . . . Well, my Sire ﷺ set them free too – without taking a single *dirham* from them. One of these prisoners, Abbas رضي الله عنه was my Sire’s ﷺ paternal cousin. The Ansaar decided to free him without demanding a fine from him in deference to his relationship with the Prophet ﷺ. But my Sire ﷺ forbade them to do so. According to Saheeh Bukhari, my Sire instructed them in these words: “Don’t give him a discount of even a single *dirham* (just because he is my relative).” It was not that my Sire ﷺ

¹ Companions (disciples) of the Prophet ﷺ

² Non-believers

disliked Abbass for some reason. It was so merely because Abbas رضي الله عنه was a rich man and he could easily pay the fine. This just another example of the fair and impartial justice of my Sire ﷺ.

Then there were those too, who did not have any money at all . . . but they were literate. My Sire ﷺ told them that whosoever amongst you will be able to teach ten Muslim children to read and write will automatically gain his freedom.

O' successors of Abu Jehel! Behold the generosity and kindnesses of my Sire ﷺ. Behold the forgivenesses and freedoms for those who had crossed all limits in their enmity towards him ﷺ. Know that our Sire ﷺ *did not have a single jail constructed!*

Those seventy prisoners of war, or 'enemy combatants' as you would call them, were handed over to the Sahabah رضي الله عنهم. And the Companions رضي الله عنهم were instructed to be polite towards them. The Companions رضي الله عنهم, in turn, treated them so graciously that Allaah ﷻ revealed the following Ayahs to my Sire ﷺ in praise of his Messenger's ﷺ Companions رضي الله عنهم:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُدُودِ مَسْكِينٍ وَيَنِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا

نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطَارًا

And they give (away) food, in spite of their (own need and) desire for it to the miskeen (needy), the orphan, and the captive, □ (Saying): "We feed you seeking only (the approval of) Allaah's Countenance. We do not seek reward or gratitude from you. □ "Verily, we fear from

Our Lord a day – hard and distressful – that will make faces look horrible (from extreme dislike of it)."

(Surah Al Insaan¹: 76; Ayahs: 8 – 10)

Imam Ibn Katheer has written in his tafseer with reference to Abdullah bin Abbas رضي الله عنه, that there was no one else except the *mushrikeen* amongst the captives at that time. Nor were there any other Muslim or non-Muslim prisoners in Madinah at the time. It is, consequently, plain that this Ayah was revealed solely in regards to those seventy individuals. That is right! They were all freed. And as long as they stayed among the Muslims, they lived with dignity and honor.

O' Hindu successors of Abu Jehel! Now behold the attitude of your ancestors, whose successors in barbarity and ignominy you are. These *mushrikeen*, whom my Sire ﷺ and his Companions رضي الله عنهم had treated so kindly, were the ones who later abducted my Sire's ﷺ Companions رضي الله عنهم and then took them to Makkah and martyred them in cold blood. In a similar show of heartlessness, you slashed the tongue of a Pakistani soldier, Muhammad Hussain, and then kept him jailed for forty years after the 1965 Indo-Pak war. As if that was not bad enough, you mixed lead and powdered glass in the food of hundreds of Pakistani soldiers that you had taken prisoners in the 1971 war, resulting in permanent damage to their internal organs and incapacitating them for life.

You have maintained an illegal occupation of the Kashmir valley for the last sixty years even though the United Nations has called for holding of an independent

¹ Man

plebiscite there. You have constructed dams on rivers which flow into Pakistan from Occupied Kashmir in order to destroy Pakistan's agricultural economy and turn it into a desert wasteland. Our once green and productive fields are becoming barren because of your evil designs. Then you began digging tunnels to divert the flow of what little water was still reaching Pakistan because you would just love to see Pakistanis die of thirst and hunger. Yet, never content with one atrocity and always planning new ones, after impeding the flow of water to Pakistan you intentionally began releasing the water during the rainy monsoon season so as to inundate Pakistani agricultural land with floods; indiscriminately killing man and plant alike.

Do not forget! My Sire ﷺ formulated an international law more than fourteen hundred years ago which established the question of water distribution too. Indeed, Imam Bukhari رحمته الله عليه has compiled an exclusive chapter titled, Kitaab-ul-Masqaat¹, in his Saheeh regarding this matter. Furthermore, there is a sub-section in Kitaab-ul-Masqaat according to which water is first to be used by the one who is situated at maximum ground height, then the one lower than that, and so on. This proves that the people of Kashmir are free to use as much water as they require, the people on the lower ground, the Pakistanis, then have the right use to whatever water is left. My Sire ﷺ, moreover, instructed in the same chapter, “*Do not impede (the flow of) leftover water.*”

This means that you cannot stop water that rightfully belongs to the Pakistanis. You cannot hold back water in

¹ Book of Irrigation

dams when we need it and you don't, nor can you then suddenly release it when the dam is about to overflow, subjecting us to flooding. You do not have the right to alter the natural course of the rivers.

Yet, O' successors of Abu Jehel, that is exactly what you are doing. You are stealing our water - who are at the lower ground level - in order to irrigate the Rajasthan desert. As if this was not enough, you have constructed no less than seventy dams in Kashmir to impede the flow of water to Pakistan. Not only that, you support secessionist groups in Pakistan who oppose the construction of dams. In short, you want us to starve and die of thirst. Are you, by any chance, trying to avenge the death of those seventy combatants who were killed fighting the Muslims at the Battle of Badr?

What an inhuman way of revenge this is, if it is so. The most base, the most ignoble, and the most underhanded, vile, and wicked way. Even though you are perfectly aware that your way of revenge is contrary to the principles of modern day International Law, which way, by the way, formulated on the principles given to the world by my Sire ﷺ.

Protégés, Not Minorities

'Rights of minorities' is a subject of much discussion in modern times. No doubt it is laudable to talk about people's rights, yet the truth is that the word 'minorities' is, itself, discriminatory because 'minor' means 'less', and the word 'minorities', therefore, presents people referred to with this word as less in number, therefore, in some

way lesser beings, having less rights. No wonder that is how most societies, even in these modern times, treat such people who are less in number.

My Sire ﷺ, on the other hand, has referred to such people as ‘protégés’ of the state. This is an extremely comprehensive word which not only conveys positive connotations in comparison to the word ‘minorities’, it also conveys the essence that the rights of such people are guaranteed by the state, backed with all its authority and power.

The word ‘protégés’ means that the Islamic state will not only be totally responsible for the safety of their life, property, and honor, but that it will also be responsible for providing them with a conducive atmosphere and sufficient resources for general day-to-day living and wellbeing. My Sire ﷺ not only presented this beautiful unparalleled concept of the ‘rights of minorities’ fourteen hundred years ago, he ﷺ also set an example by putting this concept into practice and backing up his ﷺ words with action.

But before we speak further of a peaceful and conducive atmosphere for ‘minorities’, let us observe another related event:

This is a theatre of war; a battlefield. The city of Makkah has recently been captured and the soldiers of the victorious army are patrolling the streets. So what were the mannerisms of my Sire ﷺ in such an atmosphere?

Imam Abu Dawud رحمه الله has recorded a hadith regarding this scenario in his Kitaab-ul-Jihad, according to

which: Abdullah bin Abbas رضي الله عنه narrates that, “Umm Hani¹ رضي الله عنها related to me that she had given refuge to a *mushrik* when Makkah was conquered.” While, according to Saheeh Bukhari, Kitaab-ul-Jiziyah², Umm Hani has been quoted as having related that she went to the Prophet ﷺ and said, “O’ Allaah’s Messenger ﷺ! I have given sanctuary to so and so, son of Habeerah, while the son of my mother (my brother) says that I will not spare his life.”

The Prophet ﷺ replied; “O’ *Umm Hani!* We too, *extend our protection to whomever you have given asylum.*”

Sunan Abu Dawud also quotes the same hadith, but with the addition of the following words of the Prophet ﷺ: “. . . *and we are at peace with the one with whom you (Umm Hani) are at peace with.*”

All praise is for Allaah, the Lord of the Worlds! In an era when women had absolutely no social rights, my Sire ﷺ gave Umm Hani رضي الله عنها such a lofty status that the Seal of the Messengers ﷺ, and the Ruler of Arabia ﷺ and the Islamic State, all pledged peace and sanctuary to anyone whom Umm Hani رضي الله عنها, a common Muslim woman, had offered peace and asylum. The immediate outcome of this declaration was that the status of a common Muslim woman was instantaneously elevated, as well as of women

¹ Mother of Hani (Daughter of Abu Taalib, the Prophet’s ﷺ uncle)

² Book of Jiziyah (Jiziyah was a tax levied on non-Muslims in an Islamic State. In return for payment of Jiziyah, non-Muslim citizens were permitted to practice their faith freely; to enjoy a measure of communal autonomy; to be entitled to the Muslim state's protection from outside aggression; to be exempted from military service, as well as from obligatory payment of Zakat)

in general; while at the same time, a new record of compassion and leniency was established – right in the middle of an ongoing battle.

According to Saheeh Bukhari, Kitaab-ul-Jiziyah¹, Ali رضي الله عنه owned a collection of ahadith, and while giving a sermon on one occasion, he disclosed that the following hadith was also a part of his collection:

“Responsibility is equal among Muslims. Thus, whosoever embarrasses a Muslim by interfering in, and obstructing the asylum extended by a Muslim (to a non-Muslim), then he is cursed by Allaah, the Angels, as well as the people.”

O’ people! All these events were related to the battlefield. Let us now turn our attention towards civilian life and examine the state of affairs regarding rights of non-Muslims in the first Islamic State.

It has been narrated in Saheeh Bukhari, Kitaab-ul-Jizyah that my Sire ﷺ said; *“Whosoever kills a dhimmi² will not catch even a faraway whiff of the fragrance of Jannah³, even though the fragrance of Jannah can be perceived from (as far away as) a span of forty years.”*

And in Jamay’ Tirmidhi, Kitaab-ud-Diyat⁴, my Sire ﷺ has been quoted as having said; *“Beware! Whosoever kills a dhimmi should know that Allaah and His Messenger ﷺ have taken responsibility for the safety and well-being of a dhimmi. Therefore, whosoever*

¹ Tax levied on non-Muslim (protected citizens of the Islamic State)

² Any non-Muslim resident of the Islamic State

³ Paradise

⁴ Fine for committing murder

challenges Allaah's trust will not be able to catch the fragrance of Jannah; and the fragrance of Jannah can be perceived from (as far away as) a span of forty years."

Dear readers, kindly observe! It is a time when Farooq the Great¹ رضی اللہ عنہ is the Ameer-ul-Mumineen²; the most powerful ruler of the known world. A dhimmi attacks him repeatedly with a dagger, wounding him fatally. Open up Kitaab-ul-Jiziyah of Saheeh Bukhari and you can see for yourself what the great general and the most powerful ruler of his time has to say as he lies wounded while people request him for his will:

"O' Ameer ul-Mumineen! (They said.) Kindly direct us regarding your wishes."

And Umar رضی اللہ عنہ commanded them thus:

"I instruct you regarding the trust of Allaah (i.e.: to uphold the rights of the dhimmis, and not be neglectful concerning their rights at all) because it is a trust and responsibility of your Prophet ﷺ."

All praise is for Allaah Who has no partners! Umar رضی اللہ عنہ is worried – even on his deathbed – that if he becomes a martyr the people might not be able to hold back their emotions and might lose their self-control, and as a result, inadvertently harm *dhimmis* – since the attacker was also a *dhimmi* – and thereby mar the responsibility which the Prophet ﷺ had been charged with by Allaah ﷻ, and which had now been transferred

¹ Umar رضي الله عنه, the companion of the Prophet ﷺ, holder of the title 'Farooq', meaning 'the distinguisher', or 'the differentiator'

² Leader of the Faithful (Muslims)

onto the shoulders of his successors, the rulers of the Muslims.

O' people! We are not talking about today, not yesterday. This happened a full fourteen hundred years ago! Yet, even today, when there are fifty-seven Muslim nations in the world, is there even one Muslim nation where non-Muslims are routinely attacked? Where they are routinely massacred? Where their life, property, and honor are not safe and protected? Where Muslims hate and despise them? Not one Muslim country can be pointed a finger at!

Yet, on the other hand, consider the situation in India. Muslims are routinely slaughtered there every other day . . . Christians are slaughtered regularly. . . Sikhs are slaughtered there routinely. . . Even low-caste Hindus are frequently slaughtered there.

Take the case of Israel. Palestinian Muslims are butchered there routinely too. Use of white phosphorous on unarmed civilians; carpet-bombing of Gaza; bombing and indiscriminate killing of women and children. . .

The same wanton carnage was committed by Christians against Muslims in the Balkans when hundreds of thousands of Muslims were willfully and shamelessly massacred in Bosnia and Kosovo. And look at Afghanistan and Iraq where western coalition forces are not only massacring Muslims wholesale, but this carnage has even been extended to Pakistan's tribal areas and hundreds of innocent civilians have been arbitrarily obliterated there by American drones. Scores of innocent men, women, and children are killed for the sake of taking out one 'suspect'. In short, regardless of whether it is a

battlefield or a civilian area, those who believe in my Sire ﷺ are systematically and indiscriminately slaughtered and maimed by Jews, Hindus, and Christians.

O' Hindus! Just look at what you did some years back! Your Indira Gandhi¹ was killed by two angry Sikhs and in retaliation you massacred no less than one thousand innocent Sikh men, women, and children within a single night, while scores of others were burned alive.

Reflect upon your excesses and compare them with the concern and compassion of my Sire's ﷺ follower, Umar ﷺ regarding the rights of people of a different faith. Although his killer was a mushrik *Mjusi*², yet it was out of the question that a non-Muslim would be receive even a scratch at the hands of Muslims in vengeance.

O' people of the world! Observe and reflect upon the mannerisms of my Sire ﷺ; examine the conduct of the followers of my Sire ﷺ; then question your own conscience! Who is the one who has shown more compassion and clemency towards people of other faiths? Who is the one who has shown more love and kindness towards humankind? Who is the one who has exhibited more concern for humanity???

The answer to that question is in your hands . . . !

¹ Ex-Prime Minister of India

² Magus; A member of the Magi; Followers of Zoroastrianism

Concern For The Rights Of Animals

When The Camel Wept

Allaah ﷻ has addressed my Sire ﷺ thus:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And we have not sent you (O Muhammad) but as a mercy to the worlds (mankind, jinns, and all that exists).

(Surah Al-Anbiyaa: 21; Ayah: 107)

The animal world is different than the human world in the sense that people tend to care less for the feelings of animals than they care for the feelings of fellow human

beings. Yet my Sire ﷺ was a mercy for animals, just as much as he was a mercy for humans!

Come! Let us observe a few incidents of my Sire's ﷺ compassion and thoughtfulness for animals.

Abdullah bin Ja'far is quoted in Abu Dawud, Kitaab-ul-Jihad, as having narrated that my Sire ﷺ once visited the orchard of an Ansari, wherein he found a camel. When the camel caught sight of my Sire ﷺ he let out a mournful wail and tears began streaming down its eyes. Allaah's Messenger ﷺ went close to the camel and stroked its head and it quieted down immediately . . . The Prophet ﷺ then inquired as to who the camel belonged to. An Ansari youth stepped forward at this moment and said, "The camel belongs to me, O' Messenger ﷺ of Allaah". The Prophet ﷺ then admonished the youth thus:

"Allaah has appointed you as the owner of this animal. Are you not afraid of Allaah regarding its rights? It has just complained to me that you keep it hungry, yet you make full use of it and completely exhaust the poor animal out by the end of the day."

In another narration, this one also from Abu Dawud, Kitaab-ul-Jihad, Suhail bin Hanzalah رضي الله عنه relates that the Messenger ﷺ of Allaah once passed by a camel while walking down the street. He ﷺ noticed that the animal's belly was almost flat up against its back because of prolonged starvation. This sight prompted the Prophet ﷺ to address the people in these words:

"Be afraid of Allaah regarding these animals (who are unable to voice their complaints). If you ride them, then

do so agreeably; and when you feed them, then do so generously.”

O’ people! My Sire ﷺ was mercy and compassion incarnate. So much so, that even a camel poured out its grief to him. While the one which did not complain was noticed by my Sire ﷺ himself with the result that he ﷺ commanded that animals are to be treated with kindness and compassion and given their due rights until the Day of Judgment.

Whether the treatment concerns their handling and use, or whether it concerns their feeding and nourishment. That is, when one rides an animal or uses it for carrying luggage; one should make sure the animal can carry the amount of weight put on it. And when one employs the animal for travel, one must not exhaust it by making it travel too long a distance before giving it ample rest. And of course, one must never be stingy when it comes to feeding animals and they should be allowed to consume their fill.

Abu Dawud, Kitaab-ul-Jihad and Saheeh Muslim, Kitaab-ul-Imarah¹, report that Abu Hurairah رضي الله عنه has narrated that the Messenger of Allaah ﷺ (while educating the Companions رضي الله عنهم) said, “*When you travel through green pastures, fields, and forests, then give the camels their due. And when you pass through barren and infertile land, then make haste to leave it behind.*”

Observe how compassionate my Sire ﷺ is! O’ humans! How would you feel if delicious food was laid out in front of you but you were forbidden from eating it?

¹ Book of Leadership

The animals too, go through the same basic feelings as humans. Hence, my Sire ﷺ has commanded that one should give the beasts of burden their due by giving them ample time to graze when one passes through fertile land while riding them; and to allow them to consume and enjoy their silage until they are fully satiated. Yet, on the other hand, if one passes through infertile land with animals, then one must pass through swiftly instead of leisurely enjoying one's food in front of them and taking long naps while the animals starve; especially if the destination is a long distance off and the animals can only be fed at the final destination. One must hurry in such circumstances without wasting time, so that the animals can reach the destination as soon as possible.

In another narration – again from Abu Dawud, Kitaab-ul-Jihad – Anas رضي الله عنه narrates that; “We never prayed when we broke our journey until we had taken off the saddlebags and saddles off the camels.”

Indeed! How can a conscientious person pray and supplicate to Allaah in tranquility and contentment while Allaah's beast of burden is standing there uncomfortably with a heavy load on its back, and it can hardly bend its neck to graze? How would the Creator of that animal regard the prayers of a man who leaves his ride in difficulty while he bows to his Lord?

This was the concept of empathy compassion that my Sire ﷺ conveyed to his Companions رضي الله عنهم, and they followed his ﷺ radiant instructs and were mindful of the rights of their animals.

In yet another hadith to be found in Abu Dawud, Kitaab-ul-Jihad, Aa'isha رضي الله عنها narrates that; “Some camels

were brought to the Prophet ﷺ which were meant to be given away as *Sadaqah*¹ and he ﷺ sent a young she-camel to me too. When I was a bit strict with it, he ﷺ said to me:”

“O’ Aa’isha, be considerate! For when compassion and consideration becomes an attribute of a person, or enters a deed, they augment them and make them exceptional. Whereas, when these attributes are not a part of a person’s disposition, or are not a part of a deed, then they (a person’s personality and/or the deed) become flawed and defective.”

Suraqah bin Ja’shim رضى الله عنه has been quoted in Ibn Majah, *Kitaab-ul-Aadab*², as having narrated that; “I inquired of the Messenger ﷺ of Allaah; “If a camel, having lost its way, comes to drink at the water reservoir that I have constructed for my camels, will I then be rewarded if I let it drink water from it?” The Prophet ﷺ replied, “Yes, definitely! There is reward in feeding any animal which is warm-blooded and has a liver.”

Indeed! I would gladly give everything, including my life, for my charming, compassionate Sire ﷺ, who is not only kind towards humans – even his enemies; he ﷺ was just as thoughtful and considerate regarding animals too.

¹ Voluntary charity given for the sake of Allaah’s pleasure and in the hope of earning his favor

² Book of Manners

Protecting Faces Of Animals

It is stated in Saheeh Muslim, Kitaab-ul-Libaas¹, that the Allaah's Messenger ﷺ forbade hitting on, or marking of, an animal's face.

Indeed, animals such as horses, mules, and donkeys are marked so that they can be recognizable as private or government property, and so that they would easily be identified in case they are stolen. There are still numerous countries in today's modern world where animals are thus marked in government stables and farms. Such marking or numbering is usually done by an engraved metal marking iron which is heated and pressed against the animal's skin, leaving a permanent mark. In olden times, such marks were sometimes put on the faces of the animals. My Sire ﷺ not only forbade marking of animals on their faces, he ﷺ even forbade hitting horses, mules, camels, donkeys, cows, goats, etc., on their faces with a whip or lash, or punching or slapping them on the face.

Jabir رضي الله عنه, in the next narration, relates that a donkey once passed in sight of Allaah's Messenger ﷺ, (and he ﷺ noticed that) the donkey had been marked on his face. The Prophet ﷺ (was upset at the thought of the pain the donkey had had to endure when it was marked, and) exclaimed "*May Allaah's curse be upon whoever has marked it on its face.*"

It is worth noting here that 'Allaah's curse' means being excluded from Allaah's mercy. Yet my Sire ﷺ, upon whom Allaah had, Himself, bestowed the title of 'Mercy for all the Worlds' is invoking Allaah's anger

¹ Book of Attire

regarding someone who has marked this animal on its face despite being forbidden to mark animals of their faces. How absolutely concerned my Sire ﷺ was for the wellbeing of all living creatures – humans and animals alike.

This hadith, narrated by Jabir رضي الله عنه has been quoted in Abu Dawud, Kitaab-ul-Jihad, in the following words: ‘A donkey once passed within view of Allaah’s Messenger ﷺ and it had been marked on its face. When the Prophet ﷺ saw it, he said to its owners; “*Has it not reached you that I have cursed anyone who marks or hits an animal on its face?*” Then he ﷺ admonished them and commanded them never to do so again.

O’ people! This is my Sire ﷺ. Imagine how compassionate and benevolent such a person would have been towards humankind, who was so caring and considerate towards animals; And if he ﷺ stood up for the rights of animals, consider how unwavering and committed he was ﷺ concerning the rights of humans. No doubt, there is no one in the whole history of mankind who can match my Sire ﷺ in upholding and protection of the rights of all.

Abuse Of Animals

Abdullah bin Ja’fer رضي الله عنه narrates in Sunan Nisaii, Kitaab-ud-Dahaya¹, that Allaah’s Messenger ﷺ passed by some people who were using a live ram as a target to hone their archery skills. The Prophet ﷺ expressed his

¹ Book of Sacrifices

extreme displeasure (for such cruel treatment of an animal for sport) and commanded, “*Do not maim animals.*”

In another narration, also to be found in Sunan Nisaii, Abdullah bin Umar رضي الله عنه is quoted as having narrated; “I heard Allaah’s Messenger exclaiming, “*May Allaah’s curse be upon anyone who disfigures/mutilates animals.*”

Indeed, how can a cruel person be deserving of Allaah’s mercy. A person who is pitiless and aggressive; more ferocious even than wild animals. In fact, even a wild animal’s ferocity is merely driven by its natural want for food and need for survival. On the other hand, such pitiless, cruel, and ferocious men mutilate harmless animals merely for the sake of having fun, and the poor animals cannot even complain and suffer extreme agony in silence.

Unfortunately, such cruel sport of needlessly hurting and mutilating animals are still popular in many so-called civilized societies of today’s modern world. One such country is Spain, where bulls are first fed and cared for until they become big and strong. Then they are driven to an arena where the poor animals are shown a red cloth by one of the brave ‘sportsmen’ to incite the bulls to attack. When the bull rushes toward the cloth, it is stabbed and wounded with a long knife-like dagger to the cheers of the crowd and it begins to bleed.

This goes on for some time while, other valiant ‘daring sportsmen’ further antagonize the unfortunate animal by trying to ride on its back, and by making a circle around it to confuse and provoke it. All the while the equally sadistic crowd of spectators hysterically cheers ‘the champions’ on. When it has been repeatedly stabbed and

has lost a lot of blood, the ill-fated animal finally swoons and collapses. At this point, the 'hero' pierces the animal's heart with his sword, putting it to a slow, painful, and tortuous death to the cheers of an ecstatic crowd.

O' so-called 'civilized' people! My Sire denounced such cruel people fourteen hundred years ago and upheld the rights of animals. He ﷺ had expressed his extreme loathing for those who find pleasure in torturing, injuring, and maiming animals merely for the sake of enjoyment. This is so because there comes a time when those who take the torture and maiming of animals lightly, unconsciously become so desensitized to suffering, and consequently become so hardhearted that they do not hesitate to torture and maim human beings either.

My Sire ﷺ had come to this world to turn human beings into true human beings; sensitive and considerate. He ﷺ exhorted mankind to show kindness towards other humans, as well as towards animals; and to uphold the rights of both.

Reflect! O' you who call yourselves civilized! Do you then sketch caricatures of such a kind and considerate person ﷺ?

Killing Of An Animal Which Is Bound

Saeed bin Jubayr رضى الله عنه has been quoted in Saheeh Muslim, Kitaab-us-Sayd-wad-Dhabaih, Wa-Maa-Yu'kalu

Min-Al-Haiwan ¹, as having narrated that Abdullah bin Umar رضي الله عنه passed by some youth of the Quraysh who had tied up a bird and were using it as a target for honing their archery skills. The youth had decided that every arrow that misses the bird would become the property of the bird's owner. However, they fled when they caught sight of Abdullah bin Umar رضي الله عنه approaching. When he arrived at the scene, Abdullah bin Umar declared:

“Who are the ones who have done this? Allaah curses him whoever does such a (cruel) act. Remember! Allaah's Messenger ﷺ has cursed the one who uses an animal as a target in such a way.”

There is a similar narration in Saheeh Muslim, attributed to Anas bin Maalik رضي الله عنه, wherein he saw some youth using a hen for target practice. Anas رضي الله عنه admonished them by telling them that Allaah's Messenger ﷺ had forbidden tying up animals and using them for target practice.

Ibn Majah quotes Abdullah bin Abbas رضي الله عنه as having said that Allaah's Messenger had commanded:

“Do not make anything that has a soul (life) in it an object for target practice.”

All praise is for Allaah, the Lord of the Worlds! By using the words ‘that has a soul’, my Sire ﷺ effectively saved all animal species, as well as all human beings, from becoming objects of cruelty. Moreover, this injunction is not only limited to domesticated animals, it also includes animals whose meat has been prohibited for

¹ Book of Game and Animals Which May Be Slaughtered; And Animals Whose Meat it is Permissible to Consume

consumption in Islam, whether it is a dog, or a cat, a bear, a lion, a donkey, a chimpanzee, a pig, or a snake. All of them have been saved from being subjected to cruelty. And that is why Allaah ﷻ has addressed my Sire ﷺ in these words:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And we have not sent you (O' Muhammad) except as a mercy to the worlds (mankind, jinns, and all that exists).

(Surah Al-Anbiyaa: 21; Ayah: 107)

Cutting Off a Piece of Flesh From A Live Animal

Both, Abu Dawud and Ibn Majah, quote the Prophet ﷺ as having stated:

“If an animal is alive and a piece of flesh is cut off from it, then that piece of flesh is dead.” (Meaning, that piece of flesh from a live animal will be considered a part of a dead animal, and meat of dead animals is *Haram* (prohibited for consumption) in Islam.

How considerate is my Sire ﷺ regarding the well-being of animals that he ﷺ has closed every avenue that could possibly be used for cruelty against animals.

Before the advent of Islam, Arabs, and possibly other peoples too, would sometimes cut off the fleshy part from a sheep's rear, and cook and consume it, while medication was applied to the wound. This way the meat would be consumed without killing the sheep altogether. A similar

procedure also used to be carried out on the hump of camels. In short, my Sire ﷺ made it clear that if anyone ever does such a cruel thing again, or even intends doing it, he would be eating the flesh of a dead animal (which is Haraam in Islaam).

I reiterate that I would gladly sacrifice my life for my kind and compassionate Sire ﷺ who was not only a mercy for all human beings and jinns, but who was also a mercy for all species of animals too.

Imam Muslim has included an injunction of my Sire ﷺ regarding this context in his Saheeh, Kitaab-us-Sayd-wad-Dhabaih-Wa-Maa-Yu'kalu-Min-Al-Haiwan, with the following narration:

Shaddad bin 'Aws رضى الله عنه narrates that; "There are two things that I heard from Allaah's Messenger, and I have remembered them well. He ﷺ had said, *"Allaah has made it obligatory upon you to be considerate regarding everything. Therefore, when you kill, do so with perfection. And if you slaughter an animal, then do so with perfection. And whosoever from amongst you slaughters an animal, then it is obligatory upon him that he sharpens his knife well, so as to bring ease to the animal he slaughters."*

Dear readers! Killing, as cited in the above-mentioned narration, is meant in the context of killing on the battlefield when one is confronted by the enemy and the situation is one of killing the enemy before one is killed by the enemy. Under such circumstances it has been commanded by my Sire ﷺ that if one has overpowered one's enemy and one must kill him, then one should do so without terrifying the adversary by delaying his death, or

by torturing the enemy before killing him. Considering the situation, it is an act of generosity and kindness towards one's enemy if one kills him in one strike, thereby saving him the fright, as well as the agony. Yet, torture of enemy combatants, such as in Abu Gharib and Guantanamo, seems to have become the favorite sport of Western governments and troops with their twisted sense of moral and civilizational superiority.

The command to kill swiftly is equally applicable when slaughtering an animal. One should not prolong the process of slaughtering the animal thereby causing it extended pain. Rather, one should slaughter the animal in the shortest possible moment of time in order to shorten its suffering.

In the case of slaughtering an animal whose meat is to be consumed, there are further instructions, such as 'to sharpen the knife well' 'so that the animal feels ease'. Moreover, it is a part of the animal's 'ease', as has been stated in another command of my Sire ﷺ, that, "*One must not sharpen one's knife within sight of the animal which is to be slaughtered so as not to frighten it*". It is also a part of an animal's 'ease', and has also been commanded by my Sire ﷺ, that, "*One must not slaughter an animal within sight of another animal. And to not to drag an animal with too much force, so as to cause it pain when it is being brought forth for being slaughtered (and at other times too), but to coax it gently*".

Such was the humane approach of my Sire ﷺ and such was his humane character. O' you who sketched caricatures of my Sire ﷺ, these are my Sire's ﷺ

compassionate teachings, and yet you sketch caricatures of him? Then does your heart not admonish you for your evil feats? Does your conscience not reprove you? Does your brain not begin to feel numb when you attempt to conceive such foul ‘masterpieces’? Does such inspiration come naturally to you? For if it does, then what can one call you, except animals? But no; no! To call you animals is to degrade animals. For, if animals could speak, they would surely be cross with me and complain to me. “O Ameer Hamza! We love the Prophet ﷺ. We used to tell him our grievances and he ﷺ had empathy for us, and you have hurt our feelings by comparing us with insolent human beings!” Then I too, would apologize to them, and say ‘I am sorry for comparing you to such vicious people’.

Cruelty To A Cat Landed Her In Hellfire

The Prophet’s ﷺ description of Hell has been quoted in Ibn-e-Majah, Abwaab-ul-Iqamat-us-Salaat¹, in the following words:

“Hell was brought closer to me and therein I saw a cat scratching a woman with its claws. I asked (my escorts), ‘What is the backdrop of this situation?’ They told me that the cat used to sneak in and eat whatever it could find in the woman’s house. The cruel woman caught the cat and tied it up. The woman was so hardhearted that she did not give the cat anything to eat; nor did she let the cat go free so that it could (hunt for food and) feed itself, and the cat finally starved to death.”

¹ Chapters Regarding the Establishment of Prayer

It is a mark of his ﷺ distinction and high status, dear readers, that my Sire ﷺ was shown various scenes from Paradise and Hell. The object of showing him ﷺ the woman and the cat was to convey the message to the whole world – up until the Day of Judgment – that Allaah does not let the arrogant and pitiless off the hook, and that an oppressor will ultimately meet justice; if not in this world, then they would definitely be held accountable in the Hereafter. Indeed, the essence of the divine message is that no one would be able to escape justice in the Hereafter, even if they *seem* to have been able to evade accountability in this mortal world.

Sympathy For A Sparrow And An Ant

Abdullah bin Masood رضي الله عنه has been quoted as having related, in both, Kitaab-ul-Jihad, as well as in Kitaab-ul-Adab, of Sunan Abu Dawud, that, “We were accompanying Allaah’s Messenger ﷺ during a journey when (we momentarily broke our journey as) the Prophet ﷺ left us briefly to relieve himself. In the meantime, we caught sight of a sparrow and its two chicks (in a nearby bush). We (playfully) picked up the chicks, but no sooner had we done so that sparrow desperately began hovering and diving over our heads. The Prophet ﷺ, meanwhile, returned and inquired as to who had caused distress to the sparrow and its chicks. He ﷺ then ordered us to put the chicks back from where we had picked them up.”

Consider dear readers! A sparrow is just as concerned and fretful about the welfare of its chicks as a human mother would be about her children. My Sire ﷺ,

therefore, gave comfort and solace to the sparrow by ordering that its chicks be returned to it forthwith.

Abdullah bin Masood رضي الله عنه continues with his story thus: “He ﷺ also noticed, at the same location, that we had burnt an ant colony. He ﷺ inquired as to who had done this. We replied that this too, was done by us. Upon hearing this he ﷺ said, *“No one has the right to mete out punishment of the fire except the Creator and Sustainer of fire Himself.”*

What actually happened at that location was that this journey of my Sire ﷺ that we are speaking of had been taken for fulfilling the duty of Jihad. A large number of the Companions رضي الله عنهم were also, therefore, accompanying him ﷺ on this journey. Consequently when the whole company camped, they took up considerable space and formed quite a huge campsite. Coincidentally, there happened to be a large colony of ants where the group had decided to break their journey. When the ants began to annoy the party they probably collected some bushes, placed it over the colony’s entrance hole, and lighted it up. My Sire ﷺ was very upset and admonished them that burning with fire is a terrible and painful punishment; so much so, that only the Sustainer of the Worlds ﷻ Himself; Who is the Creator of fire, and absolutely no one else, had the right to mete out such an agonizing punishment.

Compare such compassion, dear readers, with those who call themselves civilized, yet burn down whole towns and cities with innocent civilians in them. These self-declared heartless ‘saviors’ of the world burn down homes with innocent men, women, and children inside, and do not feel a twinge of conscience as they rain down napalm

and white phosphorus bombs on them, such as the American bombing of Vietnam in the 1970s. They shamelessly smolder living people, including little children, in fire. Thousands of Muslims, including women and children, were burned alive by Hindu terrorists in the Indian state of Gujarat in 2002.

The homes of Kashmiri Muslims are usually constructed of wooden logs. Hindu soldiers regularly burn them down with men, women, and children inside. Israel's indiscriminate and wanton use of white phosphorus – that sticks to a person's body while it burns – against Palestinian civilians and their homes in Gaza has been well documented by the Western press; even by the United Nations.

Countless homes with innocent men, women, and children inside continue to be roasted by 'Hellfire' missiles fired from drones by the United States and its allies in Iraq, Afghanistan, and Pakistan. And the inhuman incineration of two whole Japanese cities of Hiroshima and Nagasaki by the United States, with millions of living people in them, is an un-forgettable part of world history. The heat generated by the atom bomb attack was so intense that everything made of metal melted down and water turned into steam. One can only imagine the fate of the men, women, and children and the effect of the searing heat on delicate human skin as they were roasted alive by the leader of the 'civilized' world.

Be warned that the punishment of fire is so agonizing and severe that Allaah ﷻ even reproved one of his own messengers concerning its use. My beloved Sire ﷺ has been quoted in Kitaab-ul-Aadaab of Bukhari, Muslim, and Abu Dawud, as having related that; *"One of the earlier*

*prophets was reclining under the shade of a tree when an ant bit him. The said¹ prophet ﷺ (who also commanded a large army) got up and ordered his forces that the whole colony of the ants under the tree where he had lain be unearthed and burned. Allaah ﷻ reprimanded His messenger in these words: **'If you had to punish, why did you not punish just the one that bit you? Only one ant had bitten you, yet you burned the whole colony which used to pray to Allaah.'***"

Reflect, O' you who continually prattle on about human rights! Allaah ﷻ rebuked even His own messenger as to why some ants were killed. My Sire ﷺ has left an edict for us – Indeed, an edict that will remain in force until the Day of Judgment – That no man – regardless of the level of his enmity with another human being – may harm another person with fire. In fact, let alone another human being, one may not even cause the death of an ant with fire! Yet, alas, you proudly name your missiles 'Hellfire'. Is this what the Bible teaches you?

These are the lofty ways of life that my Sire ﷺ has left behind for us. Indeed! My Sire ﷺ is the benefactor of humanity. He commanded us that even a sparrow's chick must not be separated from his mother; let alone separating a human child from its mother; as this would leave both the mother, as well as the child, traumatized.

O' American rulers! Reflect on your countless crimes, including the separation of Dr Aafia Siddiqui from her children, and then compare your misdeeds with the compassion that my Sire ﷺ demonstrated towards the sparrow and its chicks. Compare my Sire's sympathy

¹ Dawood ﷺ (The prophet David, peace be upon him)

towards birds with your cruelty towards human beings . . . Yet you still laud those who sketch insulting caricatures of my Sire ﷺ and insist on calling it ‘freedom of expression’. Is this what Eesa ﷺ taught you?

Alas! How can anyone ever make you understand?! A person may dishonor his own mother and insult his own father, yet all this must be tolerated in the name of ‘freedom of expression’? What execrable and accursed values, and how condemnable, disgusting, and deplorable a mind which accepts such despicable values!

As far as my Sire ﷺ is concerned, he ﷺ is like a spiritual father for all mankind. A spiritual father so glorious that all fathers and mothers may be sacrificed for his ﷺ sake; indeed, every living thing may be sacrificed for my magnificent Sire ﷺ.

My Sire’s ﷺ words grace the pages of Abu Dawud, Kitaab-ut-Taharah¹, in which, although addressing his Companions, he ﷺ effectively addresses all of humanity:

“No doubt, I am like a father to you, for I edify and educate you.”

May my life be sacrificed for upholding the honor of my beloved Sire ﷺ who was sent to this world, not only as a mercy for all mankind, or for animals and birds too, but even for tiny insects such as ants.

By Allaah! This world will become a truly peaceful place only when it embraces the teachings and commandments of my Sire ﷺ.

¹ Book of Purity

Upholding The Rights Of Women

Helping Out At Home

Ibn Majah quotes my Sire ﷺ as having said:

“Remember! The best among you are those who are good to their women.”

At another occasion, the Prophet ﷺ addressed the Companions رضی اللہ عنہم in these words:

“Remember! The best among you are those who have the best attitude and manners towards their families. And as far as I am concerned, I have the best bearing towards my family.”

These were my Sire’s ﷺ words, dear readers, now let us take a look at my Sire’s ﷺ domestic life and see if he ﷺ used to put his words to action. And to be absolutely sure that he ﷺ practiced what he preached, we will take

the testimony of his family, since that can be the only true and direct evidence of his ﷺ claims.

Here is the first testimony; that of his illustrious wife, Aa'isha رضي الله عنها, as has been recorded in Saheeh Bukhari, Kitaab-ul-Aadhaan¹. In reply to a query by someone as to what the Prophet ﷺ used to do when he was at home, the mother of the believers replied; "The Prophet ﷺ used to help out his family in various household chores when he was at home. He would help his wives with their work. And when the call to prayer was heard, he ﷺ used to proceed to the masjid."

'Household chores', 'helping out his family, especially his wives'. Our spiritual mother رضي الله عنها has spoken such comprehensive words while speaking about my Sire ﷺ which could mean anything; such as kneading the dough, sweeping the floor, cleaning and dusting, even washing the clothes, etc. In addition, if there are children in the family, it would imply that when the mother is cooking food and the child cries, then the father picks up the child and comforts it. And if the mother is looking after the child and it does not let the mother get up to do any work, then it is the father's duty to get up and do household chores, regardless of the type of work. It is worth mentioning here that my Sire ﷺ had four sons and four daughters.

What is more, Aa'isha's رضي الله عنها reply did not mean that this was my Sire's ﷺ norm at her house only. She was, in fact, referring to his ﷺ regular habit, regardless of which wife's house he ﷺ happened to be staying at that

¹ Book of The Call to Prayer

time. Even though Aa'isha رضى الله عنها was childless herself and did not have as many household chores to attend to as women with young children, yet the Prophet ﷺ helped her out too, in household work, just as he did when he ﷺ stayed at the house of one of his other wives.

Remember, o' people, for a man to help a woman in her household chores was unthinkable in those times. In fact, it was considered downright degrading for a man to do household work, especially such chores as sweeping the floor, washing dishes and clothes, cooking food, and handling babies. It was just not the manly thing to do.

Not only in those times, even today, in these so-called modern times, there are many men who, when they enter their homes, proceed to settle down on the sofa like a prince and consider it beneath his dignity to even get up and fetch a glass of water for themselves. Regardless of how tired the wife may be after handling the kids and doing other household chores all day long, she must drop everything to serve such a conceited husband. Even if she is ailing and unwell, yet she must lay down the table, and prepare and serve food to him because he is the lord of the house; the king; the rajah.

All praise is for Allaah, the Lord of all the Worlds! My Sire ﷺ replaced all the twisted old paradigms and rectified all previous deviant mind-sets and unfair conduct. Not only did he ﷺ preach and call for a compassionate and cooperative attitude towards others; whether it was one's conduct within one's home, or whether it was one's conduct in public with one's peers and others, he ﷺ practiced what he preached.

Aa'isha رضي الله عنها has been quoted in Ibn Majah, Abwaab-un-Nikah¹, as having related that; “The Prophet ﷺ and I had a racing competition against each other during a journey, and I won the race.”

In a narration recorded in Abu Dawud, Kitaab-ul Jihad, it is related that during an expedition, the Prophet ﷺ told the Companions رضي الله عنهم to keep moving while he temporarily stayed behind. Then he ﷺ said to Aa'isha رضي الله عنها, “Come, I'll race you.” This time the Prophet ﷺ won the race and declared, “*This makes us even!*”

Sorry, Not Without Aa'isha رضي الله عنها

Anas رضي الله عنه has been recorded in Saheeh Muslim, Kitaab-ul-Ashribah² as having narrated that, ‘Allaah’s Messenger ﷺ had a Persian (Iranian) neighbor who was famous for cooking excellent curry. He once came to invite Allaah’s Messenger ﷺ to dinner. The Prophet ﷺ asked the neighbor if the invitation included his ﷺ wife, Aa'isha رضي الله عنها, as well. The neighbor said it was only meant for the Prophet ﷺ. The Prophet ﷺ apologized politely and declined the invitation. The neighbor left but returned shortly with the same invitation again. The Prophet ﷺ again gently inquired if the invitation included Aa'isha رضي الله عنها. The Persian again replied in the negative and the Prophet ﷺ affably declined again.

¹ Chapters Concerning Marital Contracts

² Book of (permissible and non-permissible, as well as other issues pertaining to) Drinks

The Persian left again, yet returned a third time (with the same invitation). The Prophet ﷺ too, politely inquired again whether Aa'isha رضي الله عنها was also invited. This time the Persian replied in the affirmative and said; "Yes. She too, is invited." Both the husband and wife then got up (to go to the Persian's house). The Prophet ﷺ led the way to the Persian neighbor's house, while Aa'isha رضي الله عنها followed him until both of them entered the Persian's house.'

Such were the excellent manners of my Sire ﷺ that although the Persian came again and again and obstinately refused to allow the Prophet ﷺ to bring his wife along, yet my Sire ﷺ never lost his patience, nor became annoyed even once. Had it been someone like us in the Prophet's ﷺ place, they probably would have become exasperated and would have retorted with something like, "Haven't I told you so many times that I am not coming without my wife? Now please don't waste your time and my time as well by insisting." Yet this was no ordinary person. This was my Sire ﷺ who had exceptional patience and the best mannerisms in the whole world. How could he ﷺ have said such things and be rude to anyone, especially his neighbor?

It is related in Abu Dawud, Kitaab-ut-Taharah, that Allaah's Messenger ﷺ was on one occasion travelling with the Companions رضي الله عنهم. Aa'isha رضي الله عنها was also accompanying the Prophet ﷺ on this journey. When nightfall approached, the Prophet ﷺ commanded that the journey to be terminated and for the camp to be set up for the night. When the caravan prepared to take off again the next morning before dawn, Aa'isha's رضي الله عنها necklace,

which was made of Tamar shells, fell somewhere and could not be found. The caravan was delayed considerably while some people searched for the necklace until it was almost dawn and time for *Fajr*¹ prayers. Since there was no water available at the place for making *wudu*², the Prophet ﷺ gave the command for everyone to purify themselves by doing *tayammam*³. The Prophet ﷺ displayed concern for his wife's feelings by not leaving the place until her necklace was found, while Allaah ﷻ also displayed mercy and consideration towards His Messenger ﷺ by giving permission to the Muslims to purify themselves in a simple way when water was not available. This is a gift of facilitation from Allaah which was, and will always be, a blessing for Muslims until the end of this world.

Muslim, *Kitaab-ul-Fadhaail*, describes the excellent mannerisms of my Sire ﷺ in the words of Aa'isha رضي الله عنها. She رضي الله عنها relates that Allaah's Messenger ﷺ had never hit anyone with his hand; neither any woman, nor any helper or worker. In fact, he ﷺ never even admonished anyone for not doing something that he ﷺ had asked them to do, and used to do the work himself instead.

These were the mannerisms of my Sire ﷺ, dear readers, and it was these superb manners that he ﷺ urged the Sahabah رضي الله عنهم to follow.

Following are some more pearls from the life of my Sire ﷺ, dear readers. The first such pearl can be found

¹ Pre-dawn prayers

² Ablution

³ Purification by using clean patting one's hand on some clean earth and wiping it over one's arms and face in the absence of water

in Abu Dawud, Kitaab-un-Nikaah. Allaah's Messenger has been related as having commanded:

“O’ people, do not hit women.”

A few days after this had been commanded, Umar رضي الله عنه came to the Prophet ﷺ and said, “O’ Allaah’s Messenger ﷺ! The women have become audacious (ever since you commanded that they are not to be dealt with strictly)”. The Prophet ﷺ, fearing that the women may misinterpret his ﷺ words and consequently cause friction in the family and upset family harmony, withdrew his command. This again resulted with the women visiting the Prophet’s ﷺ wives and complaining against their husband’s rudeness. The Prophet ﷺ, therefore, admonished the Companions رضي الله عنهم in particular, and men in general, this time in the following words:

“A lot of women have come to my family complaining about the rude behavior of their husbands. Those of you with such attitudes are not good people.”

Abu Dawud, Kitaab-un-Nikaah, further relates that the Prophet ﷺ then expressly forbade hitting anyone on the face, as well as also forbidding them to curse or to pray for anyone’s disfigurement.

Indeed, by placing a sanction on hitting anyone on the face, my Sire ﷺ effectively discouraged violence of any kind, especially domestic violence. This command was issued by my Sire ﷺ fourteen hundred years ago, while many countries in the world still have not been able to formulate laws to check domestic violence.

There is an account of a woman named Habiba bint Sehel رضي الله عنها in Abu Dawud, Kitaab-ut-Talaaq, who was the

wife of Sabit bin Qais رضى الله عنه. He once hit her (at nighttime) so hard that he fractured one of her limbs. As soon as it was time for *Fajr* prayers she went towards the Prophet's ﷺ home.

When the Prophet ﷺ came out of his home to go (to the masjid) for *Fajr* prayers, he ﷺ found a woman standing outside his door. He ﷺ asked her who she was. She replied that she was Sehel's daughter, Habiba. He ﷺ asked her why had she come at such an early time. In reply she declared, "It is now either me, or Sabit!" and then went on to relate what had occurred. By the time she finished relating what had occurred, Sabit bin Qais رضى الله عنه also arrived.

The Prophet ﷺ said to Sabit bin Qais رضى الله عنه, "*Habiba bin Sahel رضى الله عنها has come to me (to complain of her grievance). Ma'shaa'Allaah! She has told me everything that has transpired.*" At this moment, Habiba رضى الله عنها spoke up, saying, "O' Allaah's Messenger! I still have whatever he gave me as *meher*¹." The Prophet ﷺ asked Sabit رضى الله عنه to take some money or property from Habiba رضى الله عنها and divorce her. Sabit رضى الله عنه was not expecting this, and asked the Prophet ﷺ, "O' Allaah's Messenger! Is this right?" "Yes", the Prophet ﷺ replied. Then Sabit رضى الله عنه said, "I had given her two orchards and she still has them." "*Take those (two orchards) and leave her.*" The Prophet commanded.

¹ Dower or jointure (Money or property given or promised to the wife at the time of marriage)

Dear readers! Habiba رضي الله عنها asked for the Prophet's ﷺ intervention and assistance for getting *khula*¹ and he ﷺ sympathized and agreed with her standpoint and therefore helped her. When oppression reaches such a stage, then such is the outcome. That is why Allaah's Messenger ﷺ tried his best to save society from such tragedies by offering his, and his family's, illustrious example for the Sahabah رضي الله عنهم and the rest of the Muslim Ummah to emulate.

Indeed, whoever elects to take the Prophet's ﷺ exemplar as a guiding light for their life will lead a peaceful, happy, and serene family life. My Sire ﷺ was extremely gentle and kindhearted, forgave people their mistakes, and avoided hurting their pride and self-respect, which in turn obviously resulted in avoiding friction. In fact, the words of my Sire ﷺ in this context have been related in Abu Dawud, Kitaab-ul-Aadab, thus:

“Allaah ﷻ is gentle and likes gentleness. And what He grants in return for gentleness is not what He grants in return for callousness and meanness.”

An example of how caring and gentle Allaah's Messenger ﷺ was towards his family is related in Saheeh Muslim, Kitaab-ul-Fadhaail. During a journey undertaken for performing Hajj, the Prophet's wives were riding on camels which were being driven by an African-Arab camel-driver named Anjasha. When the camels began trotting a bit too fast, Allaah's Messenger ﷺ called out to Anjasha and said, *“O' Anjasha! There are*

¹ Divorce requested by the woman; in which case she relinquishes her claim to any money or property received from her ex-husband

delicate crystal goblets on the camels. Drive the camels slower!”

That is right, dear readers! My Sire ﷺ had compared women to ‘delicate crystal goblets’. Imam Muslim has, therefore, titled this hadith as concerning the Prophet’s ﷺ gentleness and thoughtfulness concerning women, because by comparing women to ‘delicate crystal goblets’ the Prophet has, in effect, given a clear message to men that ‘delicate crystal goblets’ are not to be broken by carelessness and harshness, but are to be handled with the utmost care and gentleness.

Granting Women The Right Of Choice

It has been recorded in both, Ibn Majah’s as well as Abu Dawud’s, *Kitaab-un-Nikaah*¹, that a young maiden once came to the Prophet ﷺ and complained that her father had married her off to someone whom she did not like. The Prophet ﷺ gave her the right to choose (whether to maintain her nikaah or to annul the marriage).

Another hadith related by Burida bin Haseeb رضي الله عنه in Ibn Majah, *Kitaab-un-Nikaah*, relates that, ‘A young woman came to Allaah’s Messenger ﷺ and complained that her (affluent) father had married her off to his nephew merely for the sake of raising the nephew’s social standing. The Prophet ﷺ granted her the right to annul the marriage if she so wished. Yet, after receiving the authority to do so, the young woman declared that she would not annul her

¹ Book of (issues relating to) Marriage

marriage. She explained that the sole purpose of her seeking the Prophet's ﷺ intervention was that she wanted all women to be aware of the fact that their fathers did not have the right to force them into marriages without their consent.

There are several societies even in this twenty-first century, dear readers, especially tribal societies, where women cannot even think of such a right of choice concerning their future spouse. Yet my Sire ﷺ granted this fundamental right to women more than fourteen hundred years ago that if a woman has been coerced into marriage against her will, then she can take her case to the *qazi*¹ or the ruler, and she will be allowed to annul her marriage if she choose to do so.

Indeed, dear readers! A young woman seeks my Sire's ﷺ ruling fourteen hundred years ago and then announces to the whole world that her father does not have the right to force her into a marriage she does not consent to. On the other hand, what a remarkable young woman this girl was that she not only succeeded in having her right recognized, but she also did not cause her father embarrassment and kept his honor intact by agreeing to marry the person that her father had chosen for her. And why not? After all, she was a resident of Madinah and used to listen to my Sire's ﷺ *khutbahs*², and had the most excellent manners of that pious society.

My Sire ﷺ had declared – and it has duly been recorded in *Kitaab-un-Nikaah* of Bukhari, Muslim, as well as Ibn Majah – that; “A girl must not be married off to

¹ Judge

² Sermon before Friday Prayers which part of the prayers

someone unless her consent has been expressly obtained; and her consent is her silence”. He ﷺ, also said, that; *“Her silence is her approval.”* This is so because some chaste maidens are very shy and hesitate to express such personal choices openly.

Hence, when a father says to a girl that, ‘we are going to arrange your *nikaah* with such-and-such lad’, and the girl does not object and remains silent, then it will be interpreted as her consent. What a dignified and charming manner for modest young women to express their opinion!

The procedure for finding out a woman’s opinion regarding her future husband is slightly different as regards those widows who are remarrying after having been divorced, or after having obtained a divorce, or after the death of their husbands, because of their greater experience in this matter. The Prophet ﷺ has instructed that they are to be ‘*consulted*’ regarding their opinion and consent to a proposal of marriage.

Indeed, in certain ways there are more issues and sensitivities involved when a woman is remarrying, compared to a girl who is marrying for the first time, since a bride and groom marrying for the first time are more willing to adapt to each others idiosyncrasies compared to an experienced man or woman. Hence, consultation and discussion are encouraged when a woman decides to remarry.

Abu Dawud, *Kitaab-un-Nikaah*, quotes Khansa Ansaria رضى الله عنها as having related that she was a widow and her father arranged her marriage with someone whom she did not like. She went to the Prophet ﷺ to seek his intervention and he ﷺ annulled the marriage.

In another hadith, also in Abu Dawud, Kitaab-un-Nikaah, the Prophet ﷺ declared, “*The guardian does not have any say regarding a widow’s consent for marriage.*” Which means that if there is a difference of opinion between the widow and her *wali*¹, the widow has the right to have the final say in the matter.

In fact, according to Abu Dawud, Kitaab-un-Nikaah, the Prophet ﷺ went as far as to say that the *wali* should even consult the girl who is marrying for the first time.

Abu Dawud, Kitaab-un-Nikaah, also relates that the *wali* of an orphan or unmarried girl must consult her before he arranges her marriage.

By Allaah! What a natural and proper way of doing things by seeking permission and approval from the orphan and the maiden, as well as the widow, regarding such a crucial decision of their lives, while at the same time not abandoning them to look after themselves and giving rise to a society of broken families, as is often the case in the west.

It is worth noting that most of the time there is no one more concerned for a child’s wellbeing than the child’s parents. Parents always have the child’s best interest in mind when making any decision regarding him, or her. It is indeed rare for a father to have been lax in his duty in this regard. Therefore, despite giving the women their due right, there is also the caution that:

“There is no nikaah without the wali’s permission.”

Meaning that if a girl goes around searching for a spouse and openly mixes with the opposite sex for this

¹ Father or guardian

purpose; or if men contact her directly for this purpose, without the knowledge and permission of her parents or guardian, then it is not permitted because it would be a cause of creating licentiousness and immorality in society. My Sire ﷺ, therefore, has recognized the rights of the parents too, who give birth to the child, nourish and nurture the child, and educate the child.

There is a fine balance here that my Sire ﷺ has not allowed the scales of justice to tip in any one direction. He ﷺ set up safeguards so that children may not be harmed because of inexperience or hasty emotional decisions; or that they should become victims of an ill intentioned fraudster. He ﷺ, therefore, made it conditional upon unmarried, as well as previously married women, to seek the consent of their fathers or guardians, since it would be in their best interest and favor to do so.

The truth is that my Sire ﷺ has actually protected the rights and honor of women by urging them to seek the consent of their *wali*. He ﷺ has accorded them protection from fraudsters, swindlers, and those who ruin the lives of innocent girls by making false promises to them in order to develop an illicit relationship with them. Thus, he ﷺ protected the sanctity of unmarried and married women as well.

Suggestion, Not Command

Even though slavery had not been completely abolished in those times, fourteen hundred years ago, yet the Islamic

Shariah¹ was geared towards that objective by demanding the freeing of slaves as atonement for various sins. Slaves too, therefore, were, taken into consideration regarding marriage issues and laws.

If the husband and wife were both slaves, and if the woman became free, then it was her prerogative whether she wanted to remain married to her husband, or to leave him and marry someone else.

In fact, this was the situation with Mughees رضي الله عنه and his wife, Burera رضي الله عنها, who were both slaves. The Prophet's wife, Aa'isha رضي الله عنها, paid money to the owners of Burera رضي الله عنها and had her set free. Yet, as soon as she became free, she decided to become free of her marriage bonds too. Perhaps the reason for the separation was that Burera رضي الله عنها was good-looking, while Mughees رضي الله عنه, on the other hand, was not very attractive. Perhaps there was some other reason for the separation. Allaah knows best.

According to the hadith recorded in Saheeh Bukhari, Kitaab-ut-Talaaq, Abdullah bin Abbas رضي الله عنه has related, "That particular scene will always remain fresh in my memory when Burera's رضي الله عنها husband, Mughees رضي الله عنه, who was not very good-looking, would follow Burera رضي الله عنها everywhere in and out of the streets of Madinah, his beard wet with his tears (beseeching her not to leave him)".

The Prophet ﷺ, kindhearted as he was, noticed this state of affairs between the couple and asked his uncle, Abbas رضي الله عنه, "O' uncle! Do you not find it odd that Mughees loves Burera so much, while Burera hates him so!?"

¹ Islamic Body of Laws which deal with all facets of life, personal, as well as social

Abbas رضی اللہ عنہ says that the Prophet finally approached Burera رضی اللہ عنہا and asked her if she would be willing to reconsider her decision to leave Mughees رضی اللہ عنہ. She in turn inquired, “Are you ﷺ commanding me to do so?” The Prophet ﷺ said, “No, *it is not a command, merely a suggestion.*” To which Burera رضی اللہ عنہا replied, “Then I don’t have to live with Mughees رضی اللہ عنہ anymore.”

SubhanAllaah! Such was the ruler of Madinah ﷺ that he requested and suggested to a slave girl, and when she did not accept his ﷺ suggestion, he fell silent and did not insist, because it was Burera’s رضی اللہ عنہا privilege according to the law, and the law was equally applicable to everyone in that just and equitable society which my Sire ﷺ headed.

My Sire ﷺ upheld the supremacy and inviolability of the law under all circumstances. Such were the rights which my Sire ﷺ had accorded to women more than fourteen hundred years ago. Indeed, the concept of such rights and freedoms is still out of the question in many societies even today.

O’ you who harp on incessantly about women’s rights! It was the lofty mannerisms of my Sire ﷺ which have given you your voice today. Yet it is your misfortune that though you speak of women’s rights, you have turned your women from esteemed and respected human beings into mere commodities which are to be decorated and flaunted in public in the most indecent manner possible. You have disgraced and degraded the modesty and honor of your women in the worst possible manner in your media and wherever else you can find an opportunity to do so, and forever strive to remove or reduce her clothing

so that she merely remains an object for satisfying your lust and carnal desires. Indeed, you only exploit women, whereas my Sire ﷺ gave women their true rights and accorded them dignity.

Rights Of A Wife

Abdullah bin ‘Amr رضي الله عنه has been quoted in Nisai, Kitaab-us-Siyam, as having related that: “My father¹ married me off to a woman who belonged to a very respectable family. My father used to visit our home often and used to ask my wife how her husband was treating her. One day she told my father, at last, that, ‘Your son is good man just like any other man, but he prays all night long, fasts during the day, and has never come near me ever since I came here. He has never sat next to me or ever asked me how I was doing.’”

“When my father heard this, he said to me, ‘I married you to a Muslim woman and what have you done? You abandoned her!’”

“I did not pay any attention to what my father had said because I had great control over my desires. My father finally took the matter to Allaah’s Messenger ﷺ who asked my father to bring me to him ﷺ. I, therefore, accompanied my father into the presence of Allaah’s Messenger ﷺ. The Prophet ﷺ advising me thus:

He ﷺ said; ‘(Do you wish to surpass even me in piety?) Do not try to do so. Look at me. I too, pray during

¹ ‘Amr bin al-Aas رضي الله عنه

the night, yet I also sleep. I too, keep non-obligatory fasts, yet I skip them too. Therefore, do pray at night, but go to bed too; and fast, but skip fasting too. And remember! Your eyes too, have rights upon you. And your body too, has rights upon you. And your wife too, has rights upon you. And you are responsible for the rights of your guests too. And your friend also has rights upon you!’”

O’ daughters of Hawwa¹ ! It is my sincere wish that you find a father-in-law such as ‘Amr bin al-Aas رضى الله عنه. ‘Amr رضى الله عنه was truly concerned about the happiness of his daughter-in-law. Although his son lived in a separate house (in accordance with Arab and Muslim custom), yet he regularly visited his son’s house to check whether his daughter-in-law was happy and comfortable. This was so because he رضى الله عنه cared for his daughter-in-law’s wellbeing just as if she was his own daughter. A father-in-law is just like one’s real father because like one’s real father, a father-in-law is a *mahram*² too. And when the pious and righteous son did not act on his father’s advice, my venerable Sire ﷺ corrected and cleared his concepts and made it plain to him that one cannot become a woman’s protector as a husband without protecting and giving her due rights. Nor can one become a friend of the Most Benevolent Sustainer ﷻ by denying one’s body its rights upon itself. Indeed, how can one become dear to Allaah without giving everyone their due rights? No, absolutely not! Never! That is why my Sire ﷺ has commanded all husbands;

¹ Eve, peace be upon her

² One of very close relatives of a woman with whom she can interact informally

“When you feed yourself, then feed your wife too, and likewise, when you clothe yourself, then clothe her too.”

(Abu Dawud, Kitaab-un-Nikaah)

This means that your wife is your partner in life. She will probably be with you through thick and thin until you leave this world. You must, therefore, give her all her due rights as a spouse; including making certain that she is properly fed and clothed.

The wife too, must similarly be nice to her husband. She should protect and treat her honor as his honor. And she should be sensitive and thoughtful of his likes and dislikes as well.

In fact, the best outline of an ideal husband-wife relationship has been sketched by the Quraan itself – the Quraan which was revealed to my Sire ﷺ – Indeed, the Quraan has its own unique and wonderful style of expression. Allaah ﷻ has said:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

... They are your garments and ye are their garments.

(Surah Baqarah: 2; Ayah: 187)

O’ people! Everyone strives to keep their clothes clean and presentable. Whosoever does not do so is definitely not conscious about cleanliness and is certainly a filthy person. Only those two people can rightfully claim to be a fine couple who look after each others interests and refrain from disclosing each others intimate secrets to other people. These are people who sincerely care for their partner’s mental, physical, and spiritual purity and wholesomeness.

Such are the values, virtues, interrelationships, and rights which my Sire ﷺ has advanced and promoted. As he ﷺ has said:

“It would be a great breach of trust in Allaah’s view on the Day of Judgment, that a wife had given away a husband’s secret, or a husband had given away a wife’s secret; even though one was close to the other.”

(Abu Dawud, Kitaab-ul-Aadaab)

Respect And Regard For Daughters

Aa’isha رضى الله عنها has been quoted in Abu Dawud, Kitaab-ul-Aadaab, as having related that Allaah’s Messenger ﷺ used to stand up, advance, then grab hold of his daughter, Fatimah’s رضى الله عنها hand and kiss her forehead whenever she visited her father. He ﷺ used to vacate his seat and have her sit in his place whenever she came to visit. Similarly, when the Prophet ﷺ used to visit Fatimah رضى الله عنها, she used to get up and start walking towards him, grab hold of his hand and kiss it, and have him sit where she had been sitting.

O’ daughters, reflect! The respect and regard that my Sire ﷺ accorded to his daughter was a revolutionary occurrence in that day and age. For in that era daughters were considered blight and a curse. Before the advent of Islam, fathers used to dig a hole, throw their daughters in it, and bury them alive. In such an era, my Sire ﷺ accorded so much love and esteem to his four daughters that it changed the status of all daughters forever.

Fatimah رضي الله عنها was the youngest of his daughters and my Sire رضي الله عنها loved her most, and it was the same story from her side as well. Here are some tender scenes of love between a father and a daughter which are a model for every father and daughter. Take note, O' people, as to how Allaah will treat, on the Day of Judgment, those who used to love and respect their daughters:

Aa'isha رضي الله عنها has been quoted, both in Saheeh Muslim's, as well as in Ibn Majah's, Kitaab-ul-Aadaab, as having related that; "A woman once came to our house accompanied by her two young daughters. I had three dates in the house at the time, which I gave to them. Both the girls took one date each and ate it, but when the mother (raised her hand to) put the third date in her mouth, the girls wanted that one too. The woman, who had intended to eat the third date now split it and gave each daughter a piece. This act of motherly love and self-sacrifice amazed me thoroughly. Therefore, when Allaah's Messenger ﷺ came back home, I related the whole incident to him and told him of my amazement, to which he said, *"Why were you amazed? Indeed, that woman has been granted paradise for this act of love."*

Saheeh Muslim relates that he ﷺ further said, *"Whosoever has daughters, and he has to face any hardship because of them, and yet he treated his daughters well, then those daughters will become a screen from the fire of Hell for him."*

Ibn Majah quotes him ﷺ as also having said, *"Whosoever has two daughters, and he treated them well as long as they remained with him, then they will surely be a cause for his entrance to Jannah."* And he ﷺ also

gave the same good news to him who has only one daughter.

Mother - A Precious Pearl Of Selfless Love

There is always an element of self-interest involved which drives the emotion called love when a person claims loves another person, regardless of how noble or gallant that self-interest might be. In contrast, the love that a mother espouses for her child is completely selfless and utterly devoid of any selfishness at all. That is why my Sire ﷺ has declared that, *“The station of a mother is three times more deserving of respect than that of the father”*.

Tirmidhi, Kitaab-ul-Birr¹, quotes Behez bin Hakeem رضي الله عنه as having related that, “My grandfather related that he had asked Allaah’s Messenger ﷺ; “Whom should I really be good towards (from among my parents)?” He ﷺ replied; *“Towards your mother.”* “And whom after my mother?” I asked him ﷺ. He ﷺ replied; *“Towards your mother.”* “And whom after her?” I again inquired. He ﷺ again replied; *“Towards your mother.”* Yet I asked him ﷺ again as to whom after her?” Then he ﷺ said, *“Towards your father; and then in order of standing, whoever is nearer in relation to you.”*

The same hadith has been quoted in the words of Abu Hurairah رضي الله عنه in Ibn Majah, Kitaab-ul-Aadaab; while Abu Salamah رضي الله عنه has been quoted, also in Ibn Majah, that the

¹ Piety

Prophet ﷺ had said three times that; *“I instruct every person to treat their mother with the utmost respect and kindness.”* And the fourth time he ﷺ said; *“I instruct every person to treat their father with the utmost respect and kindness.”*

Mahdi Kerb رضي الله عنه has related that Allaah’s Messenger ﷺ addressed the Sahabah رضي الله عنهم three times; *“Allaah commands you to treat your mothers with respect and kindness.”* And then he ﷺ said once; *“Allaah commands you to treat your fathers with the utmost respect and kindness.”*

Abu Amama رضي الله عنه relates that a person asked the Prophet ﷺ; *“O’ Allaah’s Messenger ﷺ, what are the rights of the parents upon their offspring?”* The Prophet’s ﷺ reply clearly underscored that the issue was far more essential than mere rights. He ﷺ said, *“Your parents are your Paradise and your Hell.”* Meaning, if you are kind and respectful towards them, then you will be granted Paradise. And if you continually hurt their feelings, disrespect them, and offend them, then you might as well consider yourself fodder for Hellfire.

O’ sons and daughters! Ponder upon the words of my Sire ﷺ that; *“They are your Paradise and your Hellfire.”*¹

Observe, O’ sons and daughters, the illustrious status granted to mothers, yet if there are still any lingering doubts in your mind, then come and observe this fourteen-

¹ All the ahadith mentioned above have been related in Ibn Majah, Kitaab-ul-Aadaab

hundred-year-old scene quoted by Imam Muhammad bin ‘Eesa V in his ‘Tirmidhi’:

Abdullah bin Umar رضي الله عنه relates that a person came to Allaah’s Messenger ﷺ and said, “O’ Allaah’s Messenger ﷺ, I have committed a grave sin! Is there any atonement for it?” The Prophet ﷺ asked him; “*Is your mother alive?*” He replied, “Yes!” The Prophet ﷺ said to him; “*Go and serve your mother with kindness and respect (and your sin shall be forgiven).*”

O’ you who sketch caricatures of my noble Sire ﷺ! Observe what an eminent status my Sire ﷺ has granted to all mothers – who are, of course, women – so that their offspring must respect and treat them with kindness and gentleness. Yet look at how you abandon your mothers and they suffer and die in care homes for the elderly; wishing they could catch a glimpse of your faces, despite your mean and thankless attitude towards them.

Observe in how many different ways my Sire ﷺ has raised the status of old and weak women to make them the most respected and cared for individuals of society, such as his ﷺ advice; “*If you don’t have a mother, then treat her sister (your aunt) with kindness and respect, and thereby make yourself deserving of Allaah’s mercy.*”

Widows And Orphans

Bukhari, Kitaab-ul-Iltifaat¹, Muslim, Kitaab-uz-Zahad², Tirmidhi, Kitaab-ul-Birr, and Ibn Majah, Abwab-ut-Tijarat³, have all related that the Prophet ﷺ said:

“Whosoever strives to fulfill the needs of widows and orphans is similar in status to him who pursues jihad in the way of Allaah; or he is similar in status to a person who fasts during the day and prays during the night.”

Dear readers! Allaah’s Messenger ﷺ supported widows, orphans, and helpless and needy men, women, and children on a regular basis himself. Although, in an Islamic State, it is the duty of the state to take care of the needy, yet my Sire ﷺ opened the door for serving them and earning unlimited rewards all the way until the Day of Judgment for anyone who wants to enter Paradise.

Such a lofty status can be attained only by those who serve widows and orphans, individually, as well as collectively, in accordance with their abilities and resources.

Remember, O’ people. My Sire ﷺ grew up as an orphan, himself. His ﷺ father died before he was born, and his mother was a widow. Even she died when he was very young and he ﷺ left an orphan in this world. Indeed, who can feel the pain and have a better awareness of the problems faced by orphans more than my perceptive and insightful Sire ﷺ?

¹ Book of Affections

² Book of Piety

³ Chapters Pertaining to Trade and Business Transactions

Tender Scenes Between Fathers And Sons

My Sire ﷺ And The Little Hassan And Hussain رضى الله عنهما

Come, let us refresh our eyes with the scenes of fondness, love, and attention that my Sire ﷺ displayed for children. We begin with the two cute little grandsons of my Sire ﷺ, Hassan and Hussain رضى الله عنهما.

Ibn Majah quotes Abu Hurairah رضى الله عنه in Abwaab-ut-Taharah¹ of his Sunan as having related that; “I saw the Prophet ﷺ. He ﷺ had Ali’s رضى الله عنه (and the Prophet’s ﷺ daughter’s) son, little Hussain رضى الله عنه, riding on his ﷺ shoulder, and (the baby’s) saliva was dribbling onto the Prophet ﷺ.”

¹ Chapters Pertaining to Purity

All praise is for Allaah ﷻ! What a simple, down to earth, unpretentious, and a common man's life did my Sire ﷺ live! He ﷺ is walking in the streets of Taiba¹, the Companions رضی اللہ عنہم are watching, yet my Sire ﷺ walks care free, oblivious of anyone watching him, with his infant grandson astride his neck, drooling like infants do. This is the clean, innocent saliva from a baby's mouth that mothers often kiss off from a baby's cheek. Yet this is little Hussain's رضی اللہ عنہ saliva. It is falling on my Sire ﷺ. I wonder . . . It was probably falling on my Sire's ﷺ head and beard. And when he ﷺ was walking on uneven land, little Hussain's رضی اللہ عنہ head surely must have made contact with my Sire's ﷺ forehead. The spittle must have wet his ﷺ forehead too. And if Hussain رضی اللہ عنہ had hit his little head against my Sire's ﷺ forehead, he must have hurt himself and cried out too. Then my Sire ﷺ must have kissed little Hussain رضی اللہ عنہ. What heights of honor did Hussain ﷺ reach, indeed!

Here is another scene. This one too, related by Abu Hurairah رضی اللہ عنہ and reported in Abu Dawud, Kitaab-ul-Aadaab: 'Iqra' bin Haabis (an Arab chief) saw the Prophet ﷺ kissing little Hussain and said, "O' Messenger of Allaah! I have ten children and I have never kissed any one of them, ever²." At this my Sire ﷺ instantly replied; "*Whosoever is not kind, does not receive kindness (in return).*" It is related in Saheeh Muslim, Kitaab-ul-Fadhaail, that my Sire ﷺ had also said, "*What can I,*

¹ Another name of Madinah

² A strong, feared tribal chief was not supposed to display any tender emotions at all

Muhammad ﷺ, do if Allaah has taken away love and kindness from your heart?”

Observe, O’ people, what reproach and disapproval the Prophet’s ﷺ words carry. Yet notice also that they simultaneously reveal his tender feelings of love and care for children. Come, dear children, who play in homes, streets, and parks. Let me show you some tender scenes of the little Hussain رضى الله عنه and how tender, loving, and caring my Sire ﷺ was towards children.

The name of the book of hadith that I am quoting from is Ibn Majah, and the title of the chapter is Kitaab-us-Sunnah. A Companion رضى الله عنه of our Sire ﷺ, named Ya’li bin Marah رضى الله عنه relates that the Companions رضى الله عنهم had been invited by the Prophet ﷺ to supper. The Companions رضى الله عنهم were walking towards the house where supper was to be served, accompanied by the Prophet ﷺ, when they noticed little Hussain رضى الله عنه playing in the street. (As soon as the Prophet ﷺ caught sight of Hussain رضى الله عنه) he ﷺ left the group and began striding towards Hussain رضى الله عنه and opened his arms for him. When the little Hussain رضى الله عنه saw the Prophet ﷺ he began playfully running hither and thither so that the Prophet ﷺ could not catch him. The Prophet ﷺ too, began running lightly after him, making the child laugh until finally catching up to him. The Prophet ﷺ then put one of his ﷺ hands under Hussain’s ﷺ chin and the other on the back of his head and kissed him. Then he turned towards the Companions رضى الله عنهم who were watching them, and declared, “*Hussain رضى الله عنه is from me, and I am from Hussain رضى الله عنه. (I supplicate to Allaah that may) Allaah loves those who love Hussain رضى الله عنه,*

and Hussain رضي الله عنه is *sabt*¹ from the *asbaat*².” Undoubtedly! For the word *sabt* has dual meaning: It means ‘grandson’, as well as ‘tribe’.

Indeed, Allaah’s Messenger ﷺ had declared Hassan and Hussain رضي الله عنهما to be his رضي الله عنهما two flowers who were the lights of his رضي الله عنه eyes and the comfort of his رضي الله عنه heart, and he رضي الله عنه avowed that they would be leaders of the youth in Jannah.

Come, dear children, and let us view another scene of love and tenderness between our Sire ﷺ and these two lovely children. This scene has been recorded in Abu Dawud, Kitaab-us-Salaat, where Abdullah رضي الله عنه has been quoted as having related that, “My father, Baridah رضي الله عنه told me that we were listening to a Friday *khutbah* being delivered by Allaah’s Messenger ﷺ when Hassan and Hussain رضي الله عنهما arrived. Both of the little children were wearing red shirts and were moving towards the Prophet ﷺ while playfully falling and getting up again as little children do. When the Prophet ﷺ saw them, he got down from the *mimbar*³, grabbed both of them (in each arm) and took them up the *mimbar* with him, and declared: “*What Allaah has said is very true that:*

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

. . . And know that your possessions and your children are but a trial . . .

¹ Grandson

² Plural of *sabt*

³ Pulpit

(Surah Al Anfaal: 08; Ayah: 28).”

The Prophet ﷺ concluded by saying; “*Consequently, when I saw them, I could not control myself.*” Abdullah رضي الله عنه has related that the Prophet ﷺ then resumed his khutbah.

Abu Hurairah رضي الله عنه has related another such scene of affection between the Prophet ﷺ and the little Hassan and Hussain رضي الله عنهما in Bukhari, Kitaab-ul-Buyu¹. He relates that; “I was accompanying the Prophet ﷺ. We walked and reached the marketplace of Banu Qainuqa. When we returned from there the Prophet ﷺ went to the home of (his daughter) Fatimah رضي الله عنها. The Prophet ﷺ sat down in the courtyard of the house and called out, “*Where is the child? Where is your son?*” I assumed that she was either giving the little Hassan رضي الله عنه a bath, or dressing him. My guess turned out to be correct as Hassan رضي الله عنه, all clean and dressed up, ran out towards the Prophet ﷺ. The Prophet ﷺ embraced him tightly and kissed him and then supplicated thus to Allaah ﷻ:

“O’ Allaah, love Hassan, and love those who love Hassan.”

Dear readers, Hassan رضي الله عنه greatly resembled his illustrious grandfather ﷺ in looks and appearance. Bukhari, Kitaab-ul-Fadhaail, relates that on one occasion, ‘Abu Bakr رضي الله عنه came out after Asr² prayers and saw little Hassan رضي الله عنه playing with other children. He رضي الله عنه picked up Hassan رضي الله عنه, put him on his shoulder, and said, “O’ Hassan

¹ Book of Transactions

² Afternoon Prayer

ﷺ! May my mother and father be sacrificed for you! You resemble the Prophet ﷺ more than Ali¹ ﷺ.” Hassan’s father, Ali ﷺ, (who was watching and listening) laughed at this.’

These were some scenes of my Sire’s ﷺ love for the little Hassan ﷺ and Hussain ﷺ dear readers. Now let us view a scene of my Sire’s ﷺ love for his granddaughter too. This is, no doubt, a unique scene, in that my Sire ﷺ led the prayers while carrying his granddaughter in his arms. You had read earlier how he ﷺ had taken Hassan and Hussain ﷺ up on the *mimbar* with him, yet with Umayima ﷺ, his little granddaughter, he ﷺ picked her up and stood carrying her on the *musalla*² while he ﷺ led the prayers.

It has been related by Abu Qatadah ﷺ in Nisaii, Kitaab-ul-Imamah³, as well as in Abu Dawud, Kitaab-us-Salaat, that; “We were sitting in the masjid waiting for Zuhr or perhaps Asr prayers to commence when the Prophet ﷺ arrived carrying Umayima ﷺ, daughter of Abu-al-Aas ﷺ. Umayima’s mother, Zainab ﷺ, was the Prophet’s ﷺ daughter. Umayima ﷺ was a little toddler at the time and the Prophet ﷺ was carrying her on his shoulder. He ﷺ came and stood on the *musalla* with the child still on his ﷺ shoulder (and commenced leading the prayer). When the Prophet ﷺ bowed during the prayer, he sat Umama ﷺ on the *musalla*, and when he ﷺ stood up, he ﷺ picked her up again. He ﷺ

¹ Hassan’s ﷺ father and the Prophet’s ﷺ son-in-law

² Prayer mat

³ Book (which contains instructions) pertaining to Prayer Leaders

completed the entire prayer in this manner – picking up and putting down Umayima رضى الله عنها – throughout the prayer.”

All praise is for Allaah ﷻ! This beautiful and tender scene of love towards Umayima رضى الله عنها has made her an icon for all little girls. The Prophet ﷺ was equally loving and caring towards all children without distinction, regardless of whether they were girls or boys, or even whether they were his own granddaughters or grandsons, or someone else’s children. Here is another moving scene of tenderness.

A Child’s Urine And A Style Of Greeting

According to a hadith related in Abu Dawud, Kitaab-ut-Taharah, the little Hussain رضى الله عنه relieved himself while sitting on the Prophet’s ﷺ lap. Lubaba bint Haaris رضى الله عنها, who was present at the moment, requested the Prophet ﷺ to wear new clothes and to give her the ones he was wearing so that she could wash them for him, but Allaah’s Messenger ﷺ declined, saying; *“It is sufficient to sprinkle water on an infant’s urine.”*

Umm Qais رضى الله عنها has been quoted - also in Abu Dawud, Kitaab-ut-Taharah - as having related that she brought her infant son, who had not begun eating solid food as yet, to the Prophet ﷺ. The infant relieved himself on the Prophet’s ﷺ lap. The Prophet ﷺ asked for some water to be brought, sprinkled it on his clothes, and did not wash them.

Dear readers! My Sire ﷺ sat little Hussain رضی اللہ عنہ on his lap, and without distinction, also let the son of a *sahabiah*¹ sit on his lap. Both of the infants urinated on his ﷺ lap, and he treated them both in a similar manner. This is so because *Shariah*, or any other laws of any country for that matter, are uniformly applicable to every person. Every person is equally deserving of good manners. Every person has equal right to accommodation. Indeed, equal indulgence for everyone too!

The consideration and care of my Sire ﷺ towards infant children is apparent from these words quoted in Abu Dawud, Kitaab-us-Salaat:

*“O’ my Companions! When I stand up to lead the prayers I intend to prolong them, yet when I hear the cry of an infant I shorten them so that the mother of the child should not become anxious.”*²

How compassionate and considerate my Sire ﷺ was towards children and their mothers that he used to shorten prayers for their sake so that the mothers could attend to the needs of their children. He ﷺ used to sacrifice his inclination to relate the Ayahs of the Quraan in his ﷺ own voice to the Muslims in order to spare anxiety to an infant’s mother. Indeed, I must say that regardless of whether the mothers did, in fact, become anxious about the infants or not, my most thoughtful and gentle Sire ﷺ definitely was mindful and concerned about everyone’s needs.

¹ Female disciples

² Muslim women used to pray behind the men in the masjid and those with infant children would bring them along

My Sire ﷺ was more concerned about children than even their own mothers, O' people! That is why whenever my Sire ﷺ called out to any Companion رضی اللہ عنہ, they used to declare, "May my mother and father be sacrificed for you ﷺ, here I am at your command, O' Allaah's Messenger ﷺ!"

Another example of my Sire's ﷺ affection towards children is that whenever Allaah's Messenger ﷺ returned from an expedition or a journey the Companions رضی اللہ عنہم used to welcome him back at the outskirts of Madinah, and bearing in mind his ﷺ fondness for children, they used to have them stand out in the front.

Abdullah bin Ja'fer رضی اللہ عنہ has been quoted in Kitaab-ul-Jihad of both Saheeh Muslim, as well as Abu Dawud, as having related that, "Whenever Allaah's Messenger ﷺ used to return from a journey we would welcome him along with our children. Whichever child welcomed him first, the Prophet ﷺ would have that child sit with him on the camel or horse as he ﷺ entered the city. When I was a child and I was the first to welcome him back, I got to sit in front of him on his ride. Then Hassan and Hussain رضی اللہ عنہما also arrived and he ﷺ had them sit behind him. Then we entered Madinah like that, all of us riding together (while everyone welcomed us)."

Dear children! You may have noticed that nowadays children with bouquets or garlands welcome heads of state when they return from some foreign tour. There is absolutely no doubt that the world has picked up this tradition from the Companions رضی اللہ عنہم of my Sire ﷺ.

Teaching Table Manners To Children

When Umm Salmah's رضي الله عنها husband was martyred during the battle of Uhud, my Sire ﷺ married this widow in order to support her. The noble intention of my Sire ﷺ behind this union was not only that she would not be left alone without a companion or anyone to take care of her, but also out of concern for the upbringing of her four children; two girls and two boys.

Another objective of this act was to encourage those who sacrifice their lives for the community that their loved ones will not be left to waste and fend for themselves, but that the Islamic community will readjust and absorb them, will look after them, and provide them full protection.

How did my Sire ﷺ treat Umm Salmah's رضي الله عنها, and now his ﷺ, children, and how he ﷺ brought them up is related in the words of Umar رضي الله عنه, Umm Salmah's رضي الله عنها son. Reminiscing about his childhood days, he is quoted in Abu Dawud, Kitaab-ul-At'imah¹, as having related that:

“The food had been placed on the tablecloth, ready for eating and everyone had sat down to eat. I was sitting at the back (behind the adults) when the Prophet ﷺ called out to me; *“Come a little closer to me son. Begin eating with the name of Allaah. Eat with your right hand, and eat from (that part of the dish which is) in front of you.”*

¹ Book pertaining to instructions regarding food

Dear children! Did you observe how my Sire ﷺ used to call his children closer to him with love, and gently and carefully teach table manners to them? There is a similar narrative in Ibn Majah, Kitaab-uz-Zabaaih¹, related by Abu Hurairah رضي الله عنه. He رضي الله عنه relates that Abu Bakr رضي الله عنه told him that Allaah's Messenger ﷺ once said to me and Umar رضي الله عنه; “Come, let us visit Waqfi رضي الله عنه.” We, therefore, walked in the moonlight until we reached the orchard. As soon as Waqfi رضي الله عنه caught sight of us he called out, “Marhaban wa ahlan³.” Then he grabbed a knife and entered the goat pen (looking for a suitable goat to slaughter and cook for dinner). Allaah's Messenger called out to him, “Do not slaughter a goat which is suckling its kids.”

Dear children! Waqfi رضي الله عنه entered the goat pen because he wanted to entertain the Prophet ﷺ with some good food. Yet my Sire ﷺ warned him that even if he does not find a suitable goat or a ram, he must not slaughter a goat which is still suckling its kids, because the milk of a goat which is suckling its kids is the right of the goat's kids. How could ‘Mercy for all the worlds’ bear that the milk for the kids is cut off for the sake of his رضي الله عنه food? This was my Sire ﷺ. Not only kind and compassionate towards human children, but towards the young of animals as well! Indeed, that is why Allaah ﷻ has declared in the Quraan:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

¹ Book pertaining to the slaughter of animals

² Waqfi رضي الله عنه was an Ansari and owned an orchard

³ Greetings and welcome

And we have sent you (O' Muhammad) not except as a mercy for the 'Aalameen (mankind, jinns and all that exists).

(Surah Al Anbiyaa: 21; Ayah: 107)

Playing With Children

Abu Dawud, Kitaab-ul-Aadaab, quotes Anas رضي الله عنه as having related that, "Allaah's Messenger ﷺ used to come visit us at our house. I had a younger brother who was called Abu Umair. He had a pet *naghir* (sparrow-like bird) with which he used to play. The bird was found dead one day. Then one day when the Allaah's Messenger ﷺ came to our house and saw that Abu Umair was sad, he inquired of us, "*What happened to Abu Umair?*" The family told him that his pet *naghir* had died. Allaah's Messenger ﷺ then went up to Abu Umair and (in order to strike up a conversation with the child so as to cheer him up) said, "*O' Abu Umair! Look what your naghir has done!*"

This is how my Sire ﷺ would love and cajole kids, dear children! In fact, my Sire ﷺ was so loving, caring, and thoughtful towards children that he ﷺ decreed that children are not to be castigated or punished, even if they commit the gravest crime, because, according to my Sire ﷺ the pen has been lifted regarding three types of people, and one of them are children. This means that children cannot be held responsible for crimes and sentenced because they lack a thorough knowledge of right and wrong.

May my life be sacrificed for my Sire ﷺ who not only educated us about the rights of innocent children, he ﷺ also taught us how to love and care for them.

My Sire's ﷺ Tears For Little Ibraheem

Allaah had blessed my Sire ﷺ with four sons, yet all of them died during infancy. Saheeh Muslim, Kitaab-ul-Fadhaail, quotes Anas رضي الله عنه as having related regarding, Ibraheem رضي الله عنه, the fourth son of my Sire ﷺ that; “(One morning) Allaah’s Messenger ﷺ informed the Sahabah رضي الله عنهم that Allaah had blessed him with a son last night, and that he ﷺ had named him ‘Ibraheem’ after his ﷺ father’s name¹.”

(The Prophet’s ﷺ son fell ill after some time.) Anas رضي الله عنه relates that, “Allaah’s Messenger embraced the infant close to his ﷺ chest. I could see that the child’s breathing was becoming uneven. The sight brought tears to the eyes of the Prophet ﷺ, and he said, “*The eyes cry and the heart is sad, yet we will only say that which makes our Sustainer ﷻ happy*². Besides that, by Allaah, O’ Ibraheem! We are extremely saddened because of you!”

Ibn Majah, Abwaab-ul-Janaiz, similarly relates that when the Prophet’s ﷺ daughter, Zainab’s رضي الله عنها, infant son was about to pass away, she sent someone to request

¹ The name of the Prophet’s ﷺ biological father was Abdullah, yet here he ﷺ was speaking about his ancestral father, the Prophet Ibraheem (Abraham) عليه السلام

² “Indeed, to Allaah we belong, and to Him is our return”

Allaah's Messenger ﷺ (to come, so that she may gain strength from his ﷺ presence, and so that he ﷺ may pray for the child). The Prophet ﷺ said to the messenger who had conveyed the request; "(Tell her) *what Allaah has taken was His, and what He had granted was also His. Allaah has predetermined a time for every event. Therefore, be patient and hope for a good reward.*"

Yet, after sending that message, my Sir ﷺ went to his daughter, Zainab's, home himself too. Usama رضي الله عنه relates that; "I was with the Prophet ﷺ at the time. Ma'az bin Jabal رضي الله عنه, Abi bin Ka'ab رضي الله عنه, and 'Ubadah bin Saamat رضي الله عنه, also accompanied us. The infant was brought to the Prophet ﷺ when we reached Zainab's رضي الله عنها house. The child (was breathing its last and) seemed about to expire. The Prophet ﷺ became tearful at the sight of the dying child. When 'Ubadah bin Saamat رضي الله عنه expressed his bewilderment and asked the Prophet ﷺ as to why he was crying, the Prophet ﷺ replied:

"This (crying) is a gift of Allaah which He has imbued in the children of Aadam عليه السلام. And remember! Allaah will only be merciful towards those who are merciful toward others."

O' people, pay close attention to the scene which I am about to describe to you. Remember, the mango tree is especially worth a sight when it is fully laden with mangoes. Similarly, the orange, cherry, peach, and date trees look their best and most beautiful when they are laden with their respective fruit. When the fruit have fallen, the tree becomes barren and is not as special to look at as it was when it was full of fruit. Indeed! Children too, are like fruit for their parents. When this fruit falls,

then parents too, appear as pictures of absolute wretchedness... Wretched, dejected, and forlorn...Indeed, the season changes to autumn.

Abu Musa al-Ash'ari رضى الله عنه has been quoted in Tirmidhi, Kitaab-ul-Janaiz, as having related that the Prophet ﷺ had said:

“When someone’s son dies (the angels take his soul to Allaah ﷻ) Allaah asks the angels, ‘Have you seized the soul of my slave’s son? Have you cut off and brought the fruit (of this man or woman)?’ The angels reply, ‘Yes, we have.’ Then Allaah ﷻ asks them, ‘Then what did they say?’ The angels reply, ‘They said, ‘All praise is for Allaah. To Allaah we belong, and to Him is our return.’ Allaah then commands, ‘Build for my slave a palace in Paradise and put a sign on it which reads: House of Praise.’”

O’ people! Observe the fondness and love my Sire ﷺ had, not only for his own children, but for all children. The Companions رضى الله عنهم report that the Prophet ﷺ was extremely thoughtful and loving towards his family. Indeed, the Prophet ﷺ was not only affectionate towards his own family members, especially children, but his ﷺ affection encompassed all of humanity. The words of love and affection for parents and children, and the memory of the scene at Allaah’s court on the Day of Judgment that he ﷺ has relayed to us, are an unforgettable blessing. These words of tawheed - of belonging to Allaah and returning to Him - will forever remain on the tongues of saddened mothers and fathers who have had to bear the loss of a child, and consequently they will perpetually reap the rewards of patience.

A Father's Desire Is Allaah's Will As Well

Allaah gives glad tidings of a lofty station in the afterlife to a pious father who loves his children. Children too, must, therefore, understand that they will not be able escape Allaah's displeasure on the Day of Judgment if they neglect their duties towards their parents. Tirmidhi, Kitaab-ul-Buyu, relates that Allaah's Messenger ﷺ has warned people in the following words regarding the rights of their parents:

“The will of a father is Allaah's will too, and a father's displeasure is Allaah's displeasure.”

All praise is for Allaah سبحنه وتعالى! This means that if a father holds his son in high regard and is happy with him, then Allaah too, is happy with such a son. And if a father is displeased with a son or daughter, then Allaah too, dislikes, and is displeased with that person. If a father is annoyed, irritated, discontented, and angry with his child, or children, then such children are effectively inviting Allaah's wrath upon themselves.

O' son and daughter! If you annoy and anger your father to such an extent that a curse leaves his lips concerning you, then you are doomed. You can be sure that you will feel Allaah's wrath in this world, as well as in the Hereafter. Therefore, heed this warning of our Sire ﷺ, yours and mine, related in Tirmidhi, Kitaab-ul-Birr, on the authority of Abu Hurairah رضى الله عنه:

“There are three supplications which are accepted by Allaah. There is no doubt in their acceptance: The plea of

a wronged person who feels helpless; the desperate call of a traveler (who finds himself in difficulty); and the curse of a father who has been offended by his child.”

O’ son and daughter, pay heed! If your character, behavior, and attitude is such that your father is contented and pleased with you and he sings your praises; if he gets up in the night, cries, and prays to Allaah for your success; know then that you have truly succeeded, and you have become a traveler on the highway to heaven.

Ibn Majah, Kitaab-ul-Talaaq¹, quotes these words of my Sire ﷺ:

“A father is the middle door of Paradise.”

And he ﷺ further said:

“It is now your choice whether you take care of your parents or not.”

Tirmidhi, Kitaab-ul-Birr, further quotes the words of my Sire thus:

“If you choose to do so, you can waste this door, and if you choose to do so, you can secure it.”

All praise is for Allaah, alone! My Sire’s ﷺ father had departed from this world when my Sire ﷺ had not yet arrived in this world. My Sire ﷺ, therefore, deeply loved his uncles, Abu Taalib and Hamza رضي الله عنه, and then only one was left, Abbas رضي الله عنه. Tirmidhi, Kitaab-ul-Manaqib², quotes my Sire ﷺ as having said:

¹ Book of Divorce

² Book of Regards

“*Abbas رضى الله عنه is the uncle of Allaah’s Messenger ﷺ. And a person’s uncle is like his father.*”

O’ son and daughter! The high station of an uncle is because he is your father’s brother. Remember! Even the friend of one’s father is deserving of extreme respect and honor. It has been related in Saheeh Muslim, Kitaab-al-Birr-wa-as-Silah-wa-al-Adab¹, that whenever Umar ‘Farooq-e-‘Aazam’s رضى الله عنه son, Abdullah رضى الله عنه used to travel from Madinah to Makkah, he used to ride a camel, but he used to take along a donkey too, in case he got tired of riding the camel. In that case he could move to riding the donkey. He also used to tie an *amamah*² on his head.

It so happened one day that he came across a villager while he was riding the donkey in the company of some of his companions. Abdullah bin Umar رضى الله عنه thought the villager (who was travelling on foot) looked familiar and asked him if he was the son of so-and-so, and the grandson of so-and-so. The villager replied, “Yes, that is correct!” Abdullah bin Umar رضى الله عنه then requested the man to ride his donkey. Then he also gave the man his *amamah* and requested him to wear it on his head.

His companions were very perplexed and asked Abdullah bin Umar رضى الله عنه as to why had he given away his donkey, as well as his turban. Abdullah bin Umar رضى الله عنه replied that he had heard Allaah’s Messenger saying:

¹ Book of Piety, Joining of the Ties of Relationship, and Good Manners

² Turban

“One of the biggest acts of piety among others is to be nice towards friends and acquaintances of one’s father after one’s father has passed away.”

Abdullah bin Umar رضى الله عنهما then informed his companions that this villager was a friend of my father, Umar¹ رضى الله عنه.

O’ son and daughter! If your father’s or your mother’s friends have such a great station, imagine what station your mother and father, themselves, are entitled to. Therefore, do realize your situation with regards to them and heed the words of my Sire ﷺ.

Abu Dawud, Kitaab-ul-Ijarah², quotes my Sire ﷺ as having said:

“The best income that a person consumes is the one which he has earned himself, and a person’s offspring are his earnings too.”

O’ you who are a father! You have toiled hard and long for the wellbeing of your children. Now speak up. Have you done anything for their hereafter too? Have you strived to provide them with knowledge of the Deen? Have you endeavored to teach the Quraan, along with its translation and meaning, to your children? Have you attempted to enlighten them regarding the Ahadeeth and Seerah of our beloved Prophet ﷺ? Have you strived to make certain that they pray?

For, if you have done all this, then you are a very fortunate father. How can one describe the excellence of your fortune . . . Try to visualize the occasion, if you can,

¹ One of the closest friends and companions of the Prophet ﷺ

² Book of Wages

when you will no longer be in this world. Imaging that you have passed away, landed in Jannah, and now reside there contented. And then what happens? Ibn Majah, Kitaab-ul-Aadaab, quotes my Sire ﷺ as having stated:

“The status of a person is raised in Jannah. (Extremely pleased, but nevertheless, confused at what was the cause of this favor) He inquires, “Why was my status raised?” He is informed that it is because of the supplications of forgiveness that your children have made for you.”

Take a look at the prevalent values regarding parents and children in your society, O’ people of Europe, and compare it with the values of an Islamic society. All the love and respect that one finds for parents, elders, and children in a Muslim society is because of the teachings of my Sire ﷺ. Do you then still sketch caricatures of my beloved Sire ﷺ who wanted to make every home a garden of happiness and contentment through his teachings and traditions? Ponder! What drives your prejudice after all?

Taking Of One Life Unjustly Is Akin To Killing All Of Humanity

Man And His Life

Taking the life of a human being is an enormous crime. That is why the Quraan which was revealed to my Sire ﷺ made it abundantly clear that whosoever takes a life:

فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

... It would be as if he had killed all of mankind ...

(Surah Al-Maidah: 05; Ayah: 32)

Do ponder upon the message that was divinely conveyed to my Sire ﷺ, O' people. Take note that this message does not speak about Muslims only. It speaks about mankind and human life. This human life could be that of a Jew, a Christian, a Fire Worshiper, a Hindu, a Buddhist, or a Sikh. Regardless of a person's religion or ethnicity, the taking of a human life is tantamount to the killing of all humanity. Correspondingly, if a person is drowning, or if a person's life is threatened by fire, or if

someone is trying to kill another human being, then saving and protecting a human life is tantamount to saving and protecting all of mankind.

All praise is for Allaah سبحنه وتعالى, the Sustainer of the Worlds! This is Islaam, which is compassionate and concerned for the welfare of mankind. It declares and holds that the life of a single individual is just as precious as the lives of all human beings put together. And why should that not be so? Indeed, has not all mankind originated from a single human being?

Here is an Ayah of the Divine Message that was revealed to my Sire ﷺ. It addresses all of mankind thus:

يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O' Mankind! We have created you from a male and a female, and made you into nations and tribes, so that you may know one another. Verily, the most honorable among you with Allâh is that (believer) who has Taqwa (Piety). Verily, Allâh is All-Knowing, All-Aware.

(Surah Al-Hujaraat: 49; Ayah: 13)

This divine revelation makes it evident that true honor does not lie in lineage, skin color, language, or ethnicity. True honor actually lies in the strength of one's personal bond with Allaah سبحنه وتعالى. And after one has striven to strengthen one's bond with Allaah سبحنه وتعالى, it is then entirely His blessing if He ﷻ also grants people something extra which pleases them. It would, therefore, be an expression of utter stupidity and conceit, not to say downright snobbishness, if one were to make that extra

blessing granted by Allaah a basis for pigeonholing people into superior and inferior classes.

Here is another message that was revealed to my Sire ﷺ so that we may benefit from its wisdom:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَنُكُورِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

And among His signs are the creation of the heavens and the earth, and the variations of your languages (Arabic, English, French, Spanish, Chinese, etc.) and colors (Black, White, Brown, Yellow, etc). Verily, in that are indeed signs for men of sound knowledge.

(Surah: Ar-Room; Ayah: 22)

O' people of the nations of the world, observe how global and universal in its scope is the Quraan which was revealed to my Sire ﷺ! When it emphasizes the high value of human life, it also emphasizes that this importance and value is because all human beings have been created equal. They have the same Lord, the same ancestral father, a common ancestral mother, a common planet that they share. They share the sun as a common source of light, they have a common source of moonlight, ultimately the same air that they all breathe, and ultimately the same water that they all drink coming from the same common natural sources.

O' people of the nations of the world! Indeed, how universal is the message of the Quraan which was revealed to my Sire ﷺ in its origin, its foundation, and its beginning, when it declares in its first Surah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All Praise is for Allaah, alone, the Cherisher and Sustainer of the Worlds.

(Surah Al-Fatiha: 01; Ayah: 01)

Similarly, the very first Ayah of the last Surah of the Quraan also equally universal in its spirit:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: I seek refuge with the Lord and Cherisher of Mankind.

(Surah An-Naas: 114; Ayah: 01)

O' people of the nations of the world! Look at this book, which has come as a message for all humanity. It is universal in its origin and it is universal in its finale as well. And the message which it carries between its covers is just as universal; that taking of a single life is equivalent to the killing of all of mankind, and saving a single life is equal to saving all of mankind!

O you who sketch caricatures of my Sire ﷺ! Look at the universality of the vision of the Quraan which advocates the protection of all of mankind, and when you ponder upon the universality of this message, then do not forget that it was passed on for all of mankind by my illustrious Sire ﷺ, Allaah's Messenger, Muhammad ﷺ. Then why should not the lips too, involuntarily declare that the greatest benefactor of mankind is none other than Muhammad, Muhammad, Muhammad, the Messenger ﷺ of Allaah!

Value Of A Muslim's Life

It is the Muslim, among all human beings, who is the staunchest upholder of the wellbeing and endurance of humanity. This is so because the word 'Islaam' means 'Peace' and the word 'Muslim' is derived from the root word 'Islaam'. A Muslim is, therefore, supposed to be an icon of peace for all peoples of the world. A Muslim yearns for peace for his fellowmen to such an extent that when one Muslim greets another, he wishes for, and assures of peace to his fellow Muslim, by saying 'As-salaam-o-alaikum¹!' And when he sits in *tashhad*² during prayers, a Muslim always states:

'May there be peace upon us, as well as upon all good people of Allaah.'

Allaah's Messenger ﷺ informed his Companions رضي الله عنهم that; "When you say these words, your supplication and salutation reaches every (virtuous) person; (regardless of) whether that person is (alive) on this world, or whether that person is in the Hereafter. (Bukhari, Kitaab-ul-Aadhan³)

Abu Dawud, Kitaab-us-Salaat, relates the same hadith with the addition that the Prophet ﷺ had also said; '... this supplication of peace from you will be for every

¹ May peace be upon you

² Sitting position in Salat

³ Book of The Call to Prayer

righteous person on this world, in the Hereafter, as well as those between the two’.

On the top of this list of virtuous persons will be Muslims, whether they are living on this world or whether they reside in Paradise. Similarly, it also includes those righteous people who had passed away before the arrival of my Sire ﷺ in this world.

Indeed, the message of peace relayed by my Sire ﷺ is so universal and eternal that regardless of whether such a virtuous person was from the disciples of Musa عليه السلام, or from the disciples of ‘Eesa عليه السلام, or whether that virtuous person was a disciple of some other messenger of Allaah, my Sire’s ﷺ follower supplicates for peace and security for all of them without distinction!

It is worth remembering here that if a Muslim decides to violate the peace of another Muslim, and takes his life, then Allaah too, issues His decree in these words:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَعُذِّبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

And whosoever kills a believer intentionally, his recompense is Hell; to abide therein; and the wrath and curse of Allâh are upon him, and a great punishment is prepared for him.

(Surah An-Nisaa: 04; Ayah: 93)

A true follower of my Sire ﷺ can never contemplate the murder of another Muslim because a follower of my Sire ﷺ is guided by the Quraan.

Allaah سبحانه وتعالى has mentioned the story of the two sons of Aadam ﷺ, Haabeel and Qabeel¹ in the Quraan. When Qabeel decided to kill his righteous brother Habeel, Habeel uttered those words which will remain an inspiration for virtuous people until the Day of Judgment. Habeel had said to his brother:

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ لِيَأْتِيَكَ لَافْتُلُكَ إِنِّي
 أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ
 أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ

"Even If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allaah; the Lord of the 'Aalamîn (mankind, jinns, and all that exists)."

"Verily, I intend to let you draw my sins on yourself along with your own sins, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (oppressors, polytheists, and wrong-doers)."

(Surah Al-Ma'idah: 05; Ayahs: 28 – 29)

This shows that, if left with no choice, a Muslim who fears Allaah even one bit in his, or her, heart would sooner die at the hands of another Muslim rather than contemplating the consequences of taking the life of another Muslim. This is so because the punishment for taking the life of another human being as laid out in the Quraan, is so horrific and terrifying.

¹ Cane and Able

Now that you have read about the punishment for taking someone's life unjustly, dear readers, let us take a look at the seriousness of this crime. Tirmidhi, Kitaab-ud-Diyat¹, relates that Allaah's Messenger ﷺ had said:

"The destruction of the entire world is trivial in the eyes of Allaah in comparison to the crime of a Muslim's murder."

Nisaii, Kitaab-Tehreem-ad-Dumm², has quoted what my Sire ﷺ had said in these words:

"By Allaah, in Whose hands is my life! The killing of a Mo'min³ is a tragedy of far greater proportions in comparison to the destruction of the entire world."

As related in Tirmidhi, Kitaab-ud-Diyat, Allaah's Messenger ﷺ has warned against taking the life of a Mo'min in the following words:

"If all the people of the world, (as well as all those who have passed away since the creation of the world) unite to spill the blood of a Mo'min, Allaah will cast (all of) them headfirst into Hellfire (on the Day of Judgment)."

Saheeh Muslim, Kitaab-ul-Eemaan⁴, relates that Allaah's Messenger ﷺ had also said:

"Whosoever takes up arms against us is not one of us."

Meaning, whoever takes up arms against those who have declared that 'there is no god, but Allaah', has

¹ Book of Recompense

² Book of Sanctity of Blood

³ Believer in Allaah and His last Messenger

⁴ Book of Belief

absolutely no right to claim any affiliation to the *Ummah* of Muhammad ﷺ.

Allaah's Messenger also said:

“Anyone who pulls out their sword and brandishes it in front of us is not one of us.” (Muslim, *Kitaab-ul-Eemaan*)

A Mo'min Must Not Suffer Even A Minor Scrape

Jabir رضي الله عنه has been quoted in Muslim, *Kitaab-ul-Birr*, as having related that; “A person entered the masjid carrying a quiver of arrows. Allaah's Messenger ﷺ commanded him to cover their tips with his hand so that they would not graze some Muslim (and thereby cause injury)”.

Kitaab-ul-Jihad of Bukhari, Muslim, as well as Abu Dawud, all relate that Allaah's Messenger ﷺ, thereafter, issued a general command that whosoever enters our masjid or passes through our bazaars while carrying arrows, must hold the tips (of the arrows) firmly with their hands so that they may not injure any Muslim.

Abu Dawud, in *Kitaab-ul-Jihad*, and Tirmidhi, in *Kitaab-ul-Fitan*¹, relate that Allaah's Messenger forbade anyone to brandish an unsheathed sword.

Let alone killing a Muslim, dear readers, my Sire ﷺ did not even tolerate that someone should accidentally be pricked by the pointed metal tip of an arrow or accidentally suffer the slightest nick with an unsheathed sword!

¹ Book of Nuisances

Observe how mindful and particular my Sire ﷺ was of the smallest details when it concerned the welfare and wellbeing of every living being.

As to how great a crime it is to threaten a Muslim with a weapon, Abu Hurairah رضي الله عنه has related that the Prophet ﷺ had said:

“The angels curse a person who threatens his brother with a metallic weapon until he desists; even if the one being intimidated is his real brother (from the same mother and father). (Muslim, Kitaab-ul-Birr-w’as-Silah-w’al-Adab)

Yet another hadith in Muslim, Kitaab-ul-Birr, relates the Prophet’s ﷺ words thus:

“None of you should point towards their brother with a weapon; for anyone who does so may not be aware that Satan might confound him, and he might end up hurting his brother, and as a result he would fall into a pit of Fire.”

Indeed, such is the value of the life, honor, and sanctity of a *Mo'min* that it must never be taken lightly. The sanctity of a *Mo'min* is such a delicate and sensitive issue that one can be showered with the denunciations of furious angels for taking it lightly, even for just poking fun at it.

How noble was my Sire ﷺ who left behind such fine and inviolable principles for safeguarding the life, honor, and sanctity of a *Mo'min* that there is nothing except destruction for those who violate them – disgrace in this world, and destruction in the hereafter.

Courage And Perseverance

O' you who kill each other merely on the basis of political and religious differences of opinion! Come, let me show you the way of my Sire ﷺ.

Abu Saeed Khudri رضي الله عنه has been quoted in Abu Dawud, Kitaab-ut-Taharah, as having related that, "Two Companions رضي الله عنهم embarked upon a journey. When it was time to pray they were not able to find any water to make *wudu*. They, therefore, did *tayammam* and proceeded to offer their prayers. But they found water soon after they had prayed and one of them proceed to do *wudu* and pray again, while the other did not.

When they returned from their journey, they arrived in the presence of Allaah's Messenger ﷺ and related to him what had transpired. To the one who had not prayed again, he ﷺ said, "*You acted upon the Sunnah and your prayer sufficed for you.*" (You will get the full reward for praying). To the one who had prayed again after finding water, he ﷺ said, "*There are two rewards for you.*"

This was the noble manner of my Sire ﷺ when dealing with differences of opinion. My Sire ﷺ not only respected differences of opinion himself, he ﷺ encouraged others to tolerate differences of opinion too. He ﷺ taught Muslims that one must listen to the other's opinion and that one must not pass a judgment and then go on the offensive right away in insisting on acceptance of one's opinion, without first thoroughly listening to the

other's point of view, and without making an effort to understand it.

Here is an example of how my Sire ﷺ always heard the other's point of view: Abu Dawud, Kitaab-us-Salaat, quotes Ubai bin Ka'ab رضي الله عنه as having related that, "There was a person (a Companion رضي الله عنه of the Prophet ﷺ). Of all the residents of Madinah who prayed in the direction of the Ka'bah, his house was the farthest (from the masjid), as far as I know, yet he never missed a single prayer in the masjid."

Ubai bin Ka'ab رضي الله عنه goes on to relate that, "I said to this man, 'You should build your house near the masjid, or buy a donkey and ride it to the masjid when it is hot or dark.' Upon hearing this, the Sahabi رضي الله عنه replied, 'I do not prefer my house to be near the masjid.'"

"What the Sahabi رضي الله عنه had said was conveyed to Allaah's Messenger ﷺ. The Prophet ﷺ (called the said person and) asked him (about what he had said). He replied, "O' Messenger ﷺ of Allaah! It is my intent and desire that my (long trudge) coming to the masjid and going back home may be noted (in the list of my good deeds)." Upon hearing this, the Prophet ﷺ exclaimed, "*Allaah has granted you all that you desire . . . (Rejoice!) Allaah has granted you all the reward that you had hoped for.*"

We supplicate to Allaah to grant knowledge and courage to us too, to listen patiently to the opinions of others and to try to comprehend their points of view. May we not become like those who instantly pass judgments and then begin brandishing their weapons, as this would be contrary to the teachings and custom of our beloved

Prophet ﷺ. Indeed, where could such selfish and unwise behavior lead us to, except towards disgrace and destruction?

Killing Because of Ignorance

O' you who discriminate and kill people on the basis of skin color, ethnicity, race, and language! These are mere attributes. It is absolutely prohibited by The Creator to take someone's life because of these attributes, be it Muslim or non-Muslim. Indeed, killing by making these attributes an excuse is so unethical, immoral, and sinful, that a society into which such decadence makes its way itself becomes foul and fetid.

Abu Hurairah رضي الله عنه has been quoted in Abu Dawud, *Kitaab-ul-Aadaab*, as having related that the Prophet ﷺ warned:

“Remember this well, that the extremely respected and feared Allaah has abolished the (cult of) pride of lineage of ignorant times for you. (The criterion for pride is no longer ethnicity, skin color, geographic area of origin, or language, but only Eeman.) Hence, there are only two kinds (of people). One, the Mo'min, and the other (is the one) who exceeds the limits and (is therefore) doomed. Be informed, that all of you are from Aadam عليه السلام, and Aadam عليه السلام was (created) from clay.”

To be sure, people must put an end to national pride at all costs. Those patriotic ancestral heroes of yours, whom you are so proud of, have really become the fuel of

Hellfire because of their *kufir*¹ and *shirk*². This is because the whole world of the nationalists is limited to their own race, culture, geographical area of residence, religion, and language. They are unable to rise above these trivialities so as to hold an all encompassing global and universal view which is inclusive of all humanity.

Indeed, the purpose and benefit of nationalities, ethnicity, and lineage is limited to what my Sire ﷺ has said about these attributes. Tirmidhi, Kitaab-ul-Birr, quotes my Sire ﷺ as having said:

“Remember your lineage so that you are able to maintain good relations with your relatives.”

The sole purpose of knowing one's lineage, therefore, is to become acquainted with one's relatives so that one is able to share their grief and happiness and to help to each other in times of need. It is also necessary to know who one's relations are for the purpose of distribution of *zakaat*³ and *sadaqaat*⁴ since deserving relatives come first in the hierarchy of those to whom charity can be given. It is, therefore, necessary that one knows who one's relations are from the maternal side, which ones are from the father's side of the family, and which are from the spouse's family, so that one may give each of them their due right and fulfill one's responsibilities towards each of them.

¹ Denial of the existence of Allaah, and/or not believing in Muhammad ﷺ being the last messenger of Allaah

² To associate partners with the Allaah

³ Compulsory charity (2.5% of ones savings and business revenue, as well as 5-10% of ones harvest)

⁴ Voluntary charity (no limit)

My Sire ﷺ has further clarified the purposes and benefits of maintaining excellent relations with one's relatives:

“By upholding the rights of relatives there will be more love between family members (i.e., family ties will become stronger), there will be barakah¹ in one's wealth, as well as increment in age (i.e., one will live a longer, healthier life as well.”

Laudable as they are, these are the only purposes and benefits of being aware of one's lineage. Then, if anyone seeks some other ulterior objective, such as to show off on the basis of one's lineage, or boasts and brags because of racial and nationalistic pride, which, of course, results in paranoid discrimination, then unfortunately, that is nothing more than an expression of vile, immoral, and extreme ignorance.

The First Lawsuit In Allaah's Court

O' those of you who slaughter Muslims. Beware! The Day of Judgment is coming up. Ibn Majah, Kitaab-ud-Diyat, relates that my Sire ﷺ has warned that:

“The first verdict that will be handed down among people will be regarding genocides”

O' you who commit genocides. Imagine! Allaah's court is in order and all people – from the time of Adam ﷺ up to the Day of Judgment – are present. It has been related

¹ Blessed increment

in Tirmidhi, Kitaab-ut-Tafseer-ul-Quraan, on the authority of Abdullah bin Abbas رضي الله عنه that the Prophet ﷺ had further described the scene on the Day of Judgment in these words:

“It will be the Day of Judgment. The one who was killed will come with the one who had killed him in tow. The killer’s head and forehead will be in the grip of the victim. There will be blood spouting from the victim’s jugular vein. The victim will keep calling out, ‘This is the one who killed me, my Lord’, until he has brought the killer up to Allaah’s throne.”

According to Ibn Majah, Kitaab-ud-Diyat, when it was inquired of Abdullah bin Abbas رضي الله عنه: “Whether a person who kills a *Mo’min*, then repents and asks Allaah for forgiveness; reiterates his faith, then leads a righteous life and stays on the right path (will his penitence be accepted too)? Abdullah bin Abbas رضي الله عنه replied, “A killer is destined to ruin. How will he find guidance?” Then he quoted the hadith recorded in Tirmidhi, which we have related earlier. As to the question regarding the penitence of the killer, Abdullah bin Abbas رضي الله عنه recited the following Ayah of the Quraan:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَعُذِّبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

And whosoever kills a believer intentionally, his recompense is Hell, to abide therein, and the wrath and curse of Allaah are upon him, and a great punishment is prepared for him.

(Surah An-Nisaa: 04; Ayah: 93)

Abdullah bin Abbas رضي الله عنه said, “This Ayah was neither cancelled nor was it altered (by Allaah وتعالى). How does the question of a killer’s penitence then arise?”

Similarly, Muawiyah رضي الله عنه has been quoted in Nisaii, Kitaab-ut-Tahreem-ad-Dum, as having related that, “I heard Allaah’s Messenger ﷺ say:

“Perhaps Allaah will forgive all sins, except (the sin of) a person who knowingly kills a Mo’min.”

There exists a viewpoint among scholars that a murderer who had been truly repentant will spend a long time in Hell, but will eventually be forgiven.

Regardless! Considering the ahadith we have presented, dear readers, as well as the standpoint of Abdullah bin Abbas رضي الله عنه, it is clear in either case, that a murderer’s situation is extremely horrifying, and the scene on the Day of Judgment of which my Sire ﷺ has informed us of is incredibly horrendous and frightening.

All this highlights the value that has been placed on human life by Allaah وتعالى, especially if the life in question is that of a righteous Muslim, as has been emphasized by my Sire ﷺ.

More Caring Than One's Own Self

Kind And Caring

Although, as we have quoted the Quraan earlier too, my Sire ﷺ was sent 'as a mercy for all the worlds', yet it is also true that my Sire ﷺ was particularly kind and caring towards believers. Allaah سبحانه وتعالى has said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Verily, there has come unto you a messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should suffer in any way. He (Muhammad) is anxious (for your welfare, for you to be rightly guided and to repent to Allaah, and begs Him to pardon and forgive your sins, so that you may enter Paradise and be saved from the punishment of

the Hellfire). And for the believers (he is) full of pity, kindness, and mercy.

(Surah At-Tawbah: 09; Ayah: 128)

This Ayah reminds me of a scene described in a hadith related in Saheeh Muslim, Kitaab-ut-Taharah: ‘It is time for *Fajr* prayers. The Sahabah رضي الله عنهم are sitting in the masjid along with the Prophet ﷺ, waiting for him to lead the prayers, when a villager enters, walks to a corner of the masjid, and proceeds to urinate. The Sahabah رضي الله عنهم (are aghast at this and) shout and call out to the man to stop. They get up to stop him from desecrating the masjid, but the Prophet ﷺ stops them and tells them to not to interrupt the man and to let him finish. When he is done, the Prophet ﷺ asks for a bucket of water and has the water poured over where the man had urinated (quietly, without getting upset, and without complaining and embarrassing the villager). He ﷺ then (calls the villager and requests him to sit beside him, and) very kindly and politely (again, without embarrassing the villager) explains to him that masajid are meant for the remembrance of Allaah and they should be kept clean and pure.’

What is more, this interesting account did not end there. It was time to offer *Fajr* prayers and Abu Hurairah رضي الله عنه relates in Abu Dawud, Kitaab-us-Salaat, that, “Allaah’s Messenger ﷺ rose to lead the congregation in prayer. We too, rose along with the Prophet ﷺ and that villager then said:

“O’Allaah! Be merciful towards me, and be merciful towards Muhammad ﷺ, and do not be merciful towards anyone else except the two of us.”

When the Prophet ﷺ concluded the prayers, all he said to the villager was:

“O’ Bedouin¹! You have restricted Allaah’s vast mercy.”

O’ people! My Sire ﷺ could not tolerate the embarrassment and difficulty the illiterate villager would have had to go through to stop urinating once he had begun. Then what the villager said later because of his simplicity and innocence is interesting too. He felt love in his heart for the Prophet ﷺ because my Sire ﷺ had been so polite to him, and in his mind he, therefore, believed he was showing added respect towards the Prophet ﷺ and making it special and exclusive by limiting his supplication for mercy only to himself and the Prophet ﷺ.

How lenient, forgiving, thoughtful, considerate, and kind my Sire ﷺ was towards this uncouth and uneducated man who had now become one of my Sire’s ﷺ Companions رضی اللہ عنہ and had begun to learn from him. My Sire ﷺ was more caring and kind towards that villager than even the Bedouin could have been towards his own self. Indeed, my Sire’s attitude and manner was equally generous and considerate towards all of his ﷺ Companions رضی اللہ عنہم.

Let us now observe how kind and considerate my Sire ﷺ was towards his *Ummah*.

¹ Arabian desert nomads

One Does Not Own Even One's Own Soul

The statement that 'I am the master of my body, and I am the master of my own soul' is not accepted by that complete way of life, Islaam, to which this world was introduced to by my Sire ﷺ. Islam asserts that one's body and soul were created by Allaah سبحانه وتعالى and they are, therefore, His property, and one does not have the right to do whatever one wishes with them, especially anything that is harmful for the body or soul.

Abu Hurairah رضي الله عنه has been quoted in Ibn Majah, Abwaab-ut-Tibb¹, as having related that the Prophet ﷺ has said:

"Whosoever commits suicide by taking poison will forever drink poison in Hell."

Saheeh Muslim, Kitaab-ul-Eemaan, relates that the Prophet ﷺ had said:

"Whoever kills himself with a metal weapon will forever stab himself with that weapon in Hell."

Similarly, anyone who kills himself, or herself, by jumping from a mountain will be condemned to eternally repeat that act in Hell.

Just as a person commits a crime when they harm someone else and are liable for punishment for that crime, similarly, a person who harms himself also commits a crime, for which he, or she, shall be held accountable and punished.

This is Islaam, kind and caring, which does not want anyone to be harmed, even one's own self, which was

¹ Texts Pertaining to Drugs, Remedies, and Medication

revealed to my kind and caring Sire, Muhammad ﷺ, and through him ﷺ then, to the whole world.

And this was not merely talk, these words and warnings of my Sire ﷺ actually discouraged a person from committing suicide and thereby saved his wife from becoming a widow, his children from becoming orphans, and his old parents from the suffering of their son's painful and tragic death, as well as saving that person from eternal torment in Hellfire.

Subjecting One's Body To Stress For The Sake Of Allaah سبحانه وتعالى

My Sire ﷺ also did away with the fallacy of those who believed that they could gain Allaah's favor by subjecting their bodies to needless labor and stress.

Abdullah bin Abbas رضی اللہ عنہما has been quoted in Abu Dawud, Kitaab-ul-Eemaan-w'an-Nudhoor¹, as having related that on one occasion while the Prophet ﷺ was delivering a sermon, he ﷺ noticed a man standing in hot, blazing sunlight. The Prophet ﷺ inquired as to who this person was, and why was he standing under the hot sun. He ﷺ was informed that the man's name was Abu Israel, and that he had made a vow to remain standing thus in hot sunlight and not sit down, nor seek shade; to fast (not eating from dawn till dusk) every day of his life, as well as to not to speak to anyone, ever.

¹ Book of Oaths and Vows

The Prophet ﷺ said: *“Order him (to end his fast of not speaking and) to converse, and to go and sit in the shade and complete his fast there.”*

Abdullah bin Abbas has been quoted in the same book of Abu Dawud as having related that, “The Prophet ﷺ was performing *tawaf*¹ on one occasion and saw a man with a nose-ring² being led by another man (like an animal is led). The Prophet ﷺ (stopped them and) cut off the nose-ring with his own hands and ordered the man not to be led by anyone (like this again); not even by having his hand held by someone else.”

Anas bin Maalik رضى الله عنه has been quoted, also in the same book of Abu Dawud, as having related that the Prophet ﷺ saw a man walking between his two sons, leaning on them for support. The Prophet ﷺ inquired as to what was going on and was informed that the old man had vowed to always travel by foot (and never use a camel or a donkey for transport). The Prophet stated:

“Allaah has no need of it that he should keep his body continuously in a state of torture.”

The Prophet ﷺ then ordered the old man to mount a ride.

The Prophet ﷺ made it very clear, dear readers, that Allaah does not regard anyone putting their body under undue stress and strain, in the belief that it will please Him, as a worthy act, and that Allaah does not care for such nonsensical acts at all.

¹ Ritual circumambulation around the Ka’bah during Hajj and Umrah

² Like the ones sometimes seen on animals such as camels and cows with a rope attached to it for the purpose of leading the animal

It is related in Muslim, Kitaab-us-Salaat, that the Prophet ﷺ inspected the women's area of the masjid (when the women were not there) and saw a rope hanging there. He ﷺ inquired as to what was the purpose of the rope and was informed that the rope belonged to Zainab بنت النخعياء (the Prophet's ﷺ daughter). She used to pray *nawafil*¹ and when she felt languid or tired (after standing in prayer for long periods of time) she used to take hold of the rope for support. The Prophet ﷺ ordered that the rope be untied, and said:

“One should only pray as long as one feels fresh and alert; and when one feels languid or tired then one should sit down.”

Undoubtedly, Muslims could not have been as kind and caring about themselves as much as my Sire ﷺ was kind and considerate towards them. The instructions of my Sire ﷺ regarding care and consideration of one's own self will continue to provide guidance and comfort to generation after generation of Muslims for centuries up to the Day of Judgment, whilst devotees of my Sire ﷺ continue to seek blessings for him ﷺ, as a way of expressing their love and gratitude, and they will continue to be rewarded for it. What a magnificent sequence of love and blessings!

Sleep, May You Remain Safe

Kitaab-ul-At'imah of both, Abu Dawud, as well as Ibn Majah, relate that the Prophet ﷺ had declared:

¹ Non-obligatory prayers

“Whosoever goes to sleep in such a state that there remained grease (from eating food) on his hand, or he did not wash his hands (after eating food) and the odor (of food) remained (on his hands), then, if he meets any harm, he should not blame anyone but himself.”

My Sire ﷺ has spoken rightly! If one has eaten and goes to sleep without washing one's hands, then it is quite possible that an insect, such as an ant, will be attracted to the scent of the food and sting him. Most likely, he will awaken from his slumber and start cursing the ant. Although, in truth, he, himself, is the only one with whom the blame lies, for not washing his hands after eating.

This was my Sire ﷺ who did not want anyone to be disturbed while resting. My Sire ﷺ was so concerned about people's wellbeing that he cared for the smallest things that might trouble them.

It is related in Abu Dawud, Kitaab-ul-'Ashribah, that my Sire ﷺ had said:

“Recite Bismillah¹ and close the door of your home.”

This is another example of how my Sire ﷺ was exceedingly concerned about each and every factor that might harm any human, particularly a Muslim. He ﷺ, therefore, commanded that one should remember one's Lord and should bolt the door before retiring; lest some wild animal, or an ill-intentioned person who has been misled by *Shaitaan*², might cause him bodily or material harm while he is sleeping.

¹ *B'ism'Allaah'hirRahmaan'nirRaheem* [(I begin) With the name of Allaah, the most beneficent, the ever merciful]

² Satan. The Devil

Fires Can Be Fatal, Put Them Out Before Going To Bed

Abu Dawud, Kitaab-ul-Adab, relates that Allaah's Messenger ﷺ advised his followers:

“Do not leave the fire¹ lit when you go to bed in your homes.”

Ibn Majah, Kitaab-ul-Adab, sheds more light on this event and relates that a house in Madinah had caught fire while the occupants were inside. When the Allaah's Messenger found out about the accident, he said:

“This fire is your enemy; put it out, therefore, before going to bed.”

Indeed, it is imperative to put out any kind of fire, or anything that could become a potential source of fire, in one's home before going to bed. There are innumerable cases where the occupants of a house did not put out the fire in the fire place, or did not turn off the heater, during the winter season, and consequently everyone was found dead the next morning because of inhaling carbon-monoxide while they slept.

Similarly, electric and gas stoves, or electric or gas heaters are left on during the winter season and something near the heater, such as a piece of cloth, wood, or carpet, or a newspaper, heats up and catches fire, which soon burns down the whole house before anyone can do

¹ Such as candles, lanterns, kitchen stove flame, fireplace fires,

anything about it. Indeed, even our own office has faced such an accident because a computer had been left on and it somehow caused a spark, which started a fire. All the computers, equipment, furniture, books, records, and documents had been destroyed by the fire by the time we arrived for work the next morning.

Abdullah bin Abbas رضي الله عنه has been quoted in Abu Dawud, Kitaab-ul-Adab, as having related that a mouse once dragged a still smoldering piece of wick of the lamp and placed it on the mat in front of Allaah's Messenger ﷺ. As a result, a tiny segment of the rug, about the size of a *dirham* (coin), got burnt. The Prophet ﷺ, therefore, said:

“Put out lamps before you go to bed because Satan inspires such a being to do such an act (such as that of the mouse bringing the smoldering wick to the rug), thereby causing your houses to catch fire.”

One can object, dear readers, that the time of oil lamps is long gone, and that this is an age of electrically operated lighting. What danger can one expect from these? Yet, as you well know, these too, can cause harm. I remember that we used to study at a madrassah when we were young. When we awoke for *Fajr* prayers one morning, we saw smoke coming from one of the rooms of the madrassah. My companions and I ran towards that room and knocked on the door. Someone from inside opened the door. We saw that the quilt of one of the students, who was still in deep sleep himself, smoldering and giving off smoke. We discovered that the overhanging electric light bulb had not been turned off last night before the occupants of that room went to bed. Somehow the heat of

the light bulb had melted its holder and the hot bulb dropped on the student's cotton quilt, which immediately began smoldering. Fortunately, we happened to notice the smoke and arrived on the scene before any serious harm had occurred.

What my Sire ﷺ had said, therefore, is just as relevant in these modern times as it had been fourteen hundred years ago: Prudence requires that one should always put out anything flammable, and turn off the lights before going to bed. In case it is necessary to leave a light on for some reason, then it would be a good idea to make sure that the electric fittings are up to the mark and can take the heat and strain of extended usage. And of course, one must never forget to recite *Ayat-al-Kursi*¹ before going to sleep. May Allaah keep us all safe!

Abu Dawud also relates this advice of my Sire ﷺ that, 'One should cover a utensil with food in it before going to bed, tie the string of a water bag (make sure the tap is turned off). As he ﷺ had enlightened:

"Satan can neither untie the knot of the water-bag's string, nor can it uncover a lidded utensil."

My Sire's ﷺ concern was that a follower of his might get up in the night to take a sip of water and would not be able to see an insect which had made its way into the water-bag, and that he might get stung by the insect, or swallow a poisonous insect, when he puts his mouth to the water-bag.

¹ The Verse of the The Throne mentioned in Surah Al-Baqarah: 02; Ayah: 255

All such advice from my Sire ﷺ was based on his concern for the welfare of his ﷺ followers and humanity in general, because he ﷺ cared for people more than even their own selves.

Abu Dawud, Kitaab-ul-Ashribah, reports that my Sire ﷺ had instructed that one should not put one's lips to the water-bag and drink from it directly, but should pour the water into a utensil instead before drinking, such as a glass or bowl, , so that one can be sure that the water is clean and clear.

Be Careful When You Sleep On The Roof

It is still a custom in rural, and sometimes even in urban, areas of developing countries where people cannot afford air conditioners, to sleep on the roofs of houses during warm weather. In rural areas people have been doing since time immemorial. My Sire ﷺ, therefore, gave advice concerning this common practice too.

Abu Dawud, Kitaab-ul-Adab, relates that my Sire ﷺ has instructed:

“Whosoever decides to sleep on a roof that does not have a protective wall or boundary around it has forsaken his assurance of safety.”

Apart from several other dangers and concerns of sleeping on a roof without a boundary wall, it is worth mentioning here that some people are in the habit of sleepwalking. They get up and start walking in their

dream and then come back to bed and lie down again without realizing that they had gotten up. There have been instances where a person known for walking in sleep got up and began walking on a roof without a boundary wall, fell off the side, and lost his own life. Indeed, even normal people are groggy when they wake up from deep sleep and *Shaitaan* can confound them, thereby causing a fatal accident. Even if one does not die, an injury such as a broken leg or arm is definitely not a small matter. My Sire ﷺ, therefore, has advised that if one wants to sleep on the roof then one must meet the essential requirements of safety. Such safety is doubly important if those sleeping on the roof include children.

A child of a friend of ours was playing on the roof of his home. The boundary wall of the roof had not been constructed with strong material. As a result, the child hit the boundary wall while running on the roof. The wall gave way and tumbled down into the street, taking the child with it. The child died instantly on hitting the ground.

My Sire ﷺ certainly foresaw the dangers in everyday life and out of kindness, love, and concern for his followers, warned them to take heed of hazards all around them in day-to-day life that might cause them harm. What a great leader he ﷺ was indeed!

Swipe Your Bed Before You Lie Down

Now that you have taken all the precautions mentioned above, dear readers, and you go to your bed and decide to

lie down in it. Yet, my Sire ﷺ still has a further beneficial advice for you. Ibn Majah, Abwaab-ud-Du'aa¹, relates that my Sire ﷺ has said:

“When one of you wants to lie down on his bed, he should untie a corner of his wraparound sheet and swipe the bed with it, because he does not know if something has come into his bed while he was away.”

It is obvious how concerned my Sire ﷺ was for the welfare of his followers and devotees that he instructed them that even if they cannot find anything else to swipe their bedding with, they must use whatever is available to swipe the bed in order to make sure that an insect, a reptile, or some other pest has not crept into their bed while they had been away. This is my Sire ﷺ, compassionate and concerned, who wanted his followers to sleep peacefully without being disturbed.

Not Just One, Wear Both Shoes

When my Sire's ﷺ devotee wakes up and begins his day, he might feel that he has woken up late, he looks for his shoes finds one, but cannot find the other, and takes off wearing only one shoe, and looking ridiculous. Or it might be that he finds both shoes but that one of them is defective in some way, such as the straps being broken or a broken sole, etc. My Sire ﷺ has advised regarding just such a situation:

¹ Chapters Regarding Supplications

“None of you should walk with only one shoe on. You should either wear both shoes, or take both of them off.”

Actually, my Sire ﷺ is concerned that a devotee of his might trip and fall if he is wearing only one shoe. Moreover, one does not look dignified wearing only one shoe and a Muslim must never provide others with an opportunity to make fun of him. My Sire ﷺ, kind and thoughtful as he was, did not want any of the above situations occurring for his followers, for my Sire ﷺ was more concerned for the welfare of his followers and devotees than even their own mothers and fathers. That is why the *Sahabah* always used to declare that, ‘You ﷺ are dearer to us than even our own mothers, and you are dearer to us than our own fathers.’ In fact, not only are we prepared to sacrifice every blessing of this world for the sake of our beloved Sire ﷺ, he is, indeed, even dearer to us than our own lives!

Keep Your Hair Groomed

When children are young and they go out to play or visit someone, and even when they are grown up, their mother and fathers want them to look presentable; all neat and tidy, and prim and proper, especially with their hair combed and nicely groomed, and certainly not appearing unkempt and disheveled. Similarly, when a man gets married, his wife wants her husband to look smart and dignified at home and in public too.

Abu Hurairah رضي الله عنه has been quoted in Abu Dawud, Kitaab-ut-Tarajjul¹, as having related that the Prophet ﷺ instructed:

“Whoever has hair should honor them (i.e. keep them groomed).”

All praise is for Allaah, the Lord of all the Worlds! My caring and extremely thoughtful Sire ﷺ was mindful of the smallest details concerning his ﷺ followers. He ﷺ not only wished that they should have the best and the most sound faith, and the best manners, but that they should look their best as well.

Do Not Eat Or Drink From A Cracked Utensil

O’ follower and devotee of my Sire ﷺ! You will certainly drink something before you leave your house. Whether it is a drink of water, or whether it is tea, milk, or milkshake. And in your hurry, you might take your sip of water or tea, in a cracked tumbler or teacup. My Sire ﷺ has advised you against drinking in a cracked utensil.

Abu Saeed Khudri رضي الله عنه has been quoted in Abu Dawud, Kitaab-ul-Ashribah, as having related that the Prophet ﷺ prohibited drinking from a cracked bowl, or blowing into a drink.

My Sire ﷺ had the knowledge and awareness, even fourteen hundred years ago, that germs can collect in the chink of a cracked utensil. Although in those times most

¹ Book Regarding Combing and Grooming of Hair

kitchenware was usually made of baked clay or metal, nowadays this could be any material such as plastic, glass, metal, or ceramic ware. Regardless of the material, it is an established scientific fact that germs do collect in the fractured areas of crockery. My Sire ﷺ did not want his followers to fall sick and, therefore, advised them against drinking from damaged cups and tumblers, or eating in cracked bowls or plates.

The other thing that my Sire ﷺ forbade was to blow into a bowl or tumbler of water or any other liquid drink. The rationale for this prohibition is also scientific. It could be that a person has some mouth infection such as a mouth ulcer, or some dental disease, like a cavity where germs can grow, and one can develop fetid breath because of such medical problems. There is always the risk that the same bowl or tumbler might be used by another person or child without being washed first, and this could be a cause of transmitting the germs to other people. It is also impolite to offer a drink to another person in the tumbler or bowl that one has already drunk from.

Since we are discussing hygiene, let me also mention here how particular my Sire ﷺ was regarding cleanliness and propriety. Kitaab-ul-Ashribah of both Muslim, as well as Abu Dawud, relate that Allaah's Messenger ﷺ was on one occasion invited to a meal at the home of Basar رضي الله عنه. Dates and some drink were presented as desert after the meal. The Prophet ﷺ took the dates, but after eating the flesh of the fruit, he ﷺ kept collecting the date-stones on the back of his first and index fingers joined together, instead of putting them back into the plate or throwing them on the ground.

There are people who are at times not too careful about table manners, especially among friends. When eating together in one large dish for example, as is the custom in some societies, they will pick up a piece of meat, eat the meat off the bone, and put the bone back into the dish.

Such practices are now considered very impolite and that was why he ﷺ did not put the date-stones back into the dish from which he was picking the dates to eat. My Sire ﷺ not only educated others regarding good manners, hygiene, and propriety, he ﷺ exhibited and promoted the most excellent etiquette through personal example. And he ﷺ taught these excellent manners more than fourteen hundred years ago when those who now consider themselves educated and civilized used to wear animal skins and ate like animals too.

Be Careful! Don't Hurt Yourself

There were, and are, followers and devotees of my Sire ﷺ who work in the leather industry. They probably manufacture leather jackets, soccer balls, shoes, or ladies handbags. Samrah bin Jandab رضى الله عنه has been quoted in Abu Dawud, Kitaab-ul-Jihad, as having related that, "Allaah's Messenger ﷺ forbade the cutting of a piece of leather while holding it between two fingers."

This is another example of my Sire's ﷺ concern for the welfare of his followers and devotees. My Sire ﷺ forbade the cutting of a piece of leather while holding it between one's fingers because he ﷺ did not want any follower and devotee of his to accidentally injure his hand

or fingers with a sharp instrument while working hard for his living.

Allaah سبحانه وتعالى has commanded Muslims to give charity, and my Sire ﷺ exhorted them to do so. Yet if a follower of my Sire ﷺ wants to give charity from his hard-earned income, then here too, my Sire ﷺ has shown concern for his ﷺ followers. He ﷺ instructed them to be moderate and careful, and to only give from that income which is surplus; and not to squander away the basic source of one's survival, and then become destitute as a result. Abu Dawud, Kitaab-uz-Zakaat, relates that my Sire ﷺ said:

“No doubt, the best charity is that which does not make the charity-giver destitute.”

In fact, the message of my Sire ﷺ here is that take care of your own self, as you will be better able to care for others if you, yourself, are not in an impoverished state. Then, when it is required, one can be generous and even make a sacrifice if needed. This is the balanced *Deen* that my Sire ﷺ preached. My Sire ﷺ, who cared more for every follower of his than even their own selves. Indeed! Who would not be ready to sacrifice their life for such a kind, loving, thoughtful, and caring Messenger ﷺ?

Reward For Suffering

O' devoted follower of my Sire ﷺ! If, despite taking all possible precautions, a difficulty still befalls you and you are faced with suffering, then do not despair because

my Sire ﷺ has given you glad tidings regarding such adversities. Sa'ad bin Abi Waqqas has been quoted in Ibn Majah, Abwaab-ul-Fitan, as having related that, "I inquired of Allaah's Messenger ﷺ as to who is faced with the most adversity and suffering?" He ﷺ replied:

"*The Messengers ﷺ.*" Then those who are the most pious (after the Messengers ﷺ). Then, after them, those who are the most pious; and so on, and so forth. Trials and tribulations come upon the faithful in proportion to the strength of their faith. If they have very strong faith, the trial too, is strong. And if their faith is weak, then the trial too, is in proportion to the strength of their faith. Trials and tests of faith keep coming upon the truly faithful, and only leave him/her until they have washed away every sin leaving him, or her, chaste and pure.

Abu Hurairah رضي الله عنه has been quoted in Abwaab-ut-Tibb of both, Tirmidhi, as well as Ibn Majah, as having related that, "The Prophet ﷺ, (as was his custom,) went to visit a sick person on one occasion, and I too, went along. The Prophet ﷺ said to that person:

"*Be happy! Allaah سبحنه وتعالى has said that fever is my fire which I cause upon a person in the world so that he would not have to face Hellfire in the Hereafter.*"

One should, therefore, seek Allaah's protection, as well as taking as much precaution as possible in order to avoid illness and adversity. Then, if adversity still comes and one remains sincere in one's faith while seeking Allaah's favor and mercy, there is vast and boundless reward from Allaah سبحنه وتعالى.

And do not forget that the one ﷺ who gave these glad tidings in none other than my Sire ﷺ. May my life be sacrificed for such a kind and compassionate Sire ﷺ.

Preserving Public Rights And Promoting Peace

The Road And Its Rights

Abu Hurairah رضي الله عنه has been quoted in Bukhari, Kitaab-ul-Madhalim¹, and Abu Dawud, Kitaab-ul-Qadhaa², as having related that, “When there is disagreement regarding the (width of a) pathway, Allaah’s Messenger ﷺ had instructed that a leeway of ‘seven hands’ should be granted”.

The distance from the tip of the middle finger up to the elbow is called ‘*dhiraa*’ in Arabic. In the Urdu language, it is called ‘*haath*’ or one hand. Seven hands are, hence, equivalent to eleven feet (3.35 meters) approximately. This means that in an era of camels and horses, when there were no stage coaches, rigs, hansoms, or equipages, Allaah’s Messenger commanded that the width of a

¹ Book Concerning the Types of Oppressions

² Book of Fate

pathway must be a 'minimum' of eleven feet, or almost three and a half meters. Camels and horses could comfortably pass by each other on a pathway, which was 'at least' that wide.

And how wide must a pathway be for various types of carriages to comfortably pass by each other? This can be calculated by taking the width of a carriage into consideration. For example, a stagecoach would require a space for four horses, or twenty-two feet, to pass on one half of the road. And if it was to comfortably pass by a similar carriage coming from the opposite direction, the width of the road must be at least forty-four feet, or, approximately, thirteen and a half meters.

Another factor which must be taken into consideration is pedestrians. Pedestrians require footpaths, and if one were to consider a combined width of ten feet for each five feet wide footpath on each side of the road, the required width of a road would come to a total of fifty-four feet, or, approximately, sixteen and a half meters.

Taking multiple vehicles and traffic jams of today's roads into consideration, the major avenues of a city should, therefore, be even wider than the dimensions calculated above, while highways, of course, should be even wider than the major avenues. Then, taking into consideration the heavy and fast traffic of this modern day and age of cars, buses, and trailers, while keeping my Sire's ﷺ vision of spacious pathways in mind, roads and highways should indeed be very, very wide nowadays. We must accept the truth that in Pakistan our roads and highways are nowhere close to the concept of spacious pathways conveyed by Allaah's Messenger ﷺ.

In fact, Pakistan's roads extremely cramped and overcrowded, while Islaam teaches us that anyone who hampers the flow of traffic and causes constriction on pathways, whether these are streets or public roads, commits a sin serious enough to erode even the rewards of jihad for the sake of Allaah. Here is a warning by Allaah's Messenger ﷺ in this regard:

Ma'az bin Jabal رضي الله عنه has been quoted in Abu Dawud, Kitaab-ul-Jihad, as having related that, "I accompanied Allaah's Messenger ﷺ to a *ghazwah*¹ and we camped at a certain location on our way to the battlefield. The people (Muslim soldiers) had pitched their tents too close to each other (not leaving sufficient walking space in between them) and the pathways too, were very narrow. When the Prophet ﷺ heard about this, he dispatched a herald to announce that '*Whoever pitches their tent too close to another, or pitch their tent too close to a pathway, his jihad will not be accepted.*'"

Streets, pathways, roads, lanes, and highways are made for people so that they can travel back and forth from homes, schools, businesses, hospitals, industries, etc. The public has a right to use these pathways. Thus, whosoever attempts to assert personal right to these public service facilities is an oppressor and a tyrant. Indeed, it is true that that many accidents occur on roads because of such self-centered people in which innocent people or lose their lives and limbs. For example, such careless and inconsiderate people park trucks and trailers on roadsides. People travelling in cars and on motorcycles cannot see

¹ A battle between Islamic forces and the enemies of Islaam

them quickly enough at nighttime and collide with them, usually dying on the spot.

Imam Bukhari has, in fact, dedicated a whole chapter in his Saheeh, titled, Kitaab-ul-Madhaalim-w'al-Ghasab¹, regarding the subject of making roads and pathways difficult for people to travel on. Yet the admonition given in this regard by Allaah's Messenger ﷺ, which has been related in Muslim, Kitaab-ul-Adha², is much more stern. The Prophet ﷺ warned:

“Allaah's curse be upon those who alter the marks of the earth.”

The milestones and kilometer signs one notices on the sides of a roads when traveling, and which inform us as to how many more miles or kilometers one has to travel to reach one's destination, are an essential service to the travelers. My Sire ﷺ has given a severe warning to, and cursed those people, who erase or tear down such public service signs. This admonition and curse is inclusive of those who intentionally try to misdirect travelers by erasing established trails and routes.

Those who intentionally erase boundary lines with the intent to unlawfully seize and acquire someone else's land also fall into the same category for which this admonition and curse were issued. There is no doubt such people are guilty of committing oppression and excesses.

¹ Book regarding Oppressions and Excesses

² Book of Sacrifices

Scoundrels At Public Places

There are some other people too, who are included in this group of accursed people. Come, let us take a look at who these rascals are, and why have they been cursed.

Abu Hurairah رضي الله عنه and Muadh bin Jabal رضي الله عنه have been quoted in Abu Dawud, Kitaab-ul-Taharah, that Allaah's Messenger had instructed:

“Stay away from three types of accursed activities. 1: (Do not be one of) those who relieve themselves on public roads. 2: (Or) those who relieve themselves at waterholes and ponds. 3: (Nor) those who relieve themselves in places which people use for shade.”

In the light of my Sire's ﷺ words, we can most certainly say that littering of public places, streets, roads, and lanes, smoking at public places and polluting clean air, as well as spitting everywhere, indecent humor, teasing other people, not flushing the toilet, etc., are all detested, cursed, and unacceptable activities indeed.

Those Who Removes Thorns From Paths

Abu Hurairah رضي الله عنه has been quoted in Saheeh Muslim, Kitaab-ul-Birr-w'al-Silah-w'al-Adab, as having related what Allaah's Messenger ﷺ had said regarding the rewards and recompense of those who develop and provide services at public places. The Prophet ﷺ said:

“A man was walking along a road when he noticed a branch full of thorns lying on the road. He removed the

branch from the road. Allaah appreciated what the man had done and forgave the man's sins."

The same chapter of Saheeh Muslim also carries another hadith related by Abu Hurairah رضي الله عنه that the Prophet ﷺ had said:

"A tree which had fallen across a road was a nuisance for Muslims. A man came and cut it up, removed it, and entered Jannah (as the reward). I saw him enjoying himself there."

Abu Zer رضي الله عنه has been quoted in Tirmidhi, Kitaab-ul-Birr that the Prophet ﷺ said:

"It is charity to guide a person who has lost his way; and he who guides a person by giving out directions for the streets and bazaars will be rewarded as much as if he had freed a slave."

Saheeh Muslim, Kitaab-ul-Libaas, relates that Allaah's Messenger also forbade loitering and sitting on the sides of streets and lanes. And if one must do so, then there are four conditions. The Prophet ﷺ called these four conditions the right of the pathway upon such persons:

1. To keep one's eyes lowered.
2. Not to be a nuisance to those who use the road.
3. To reply to greetings.
4. To encourage good acts, and forbid evil ones.

Pray, But Without Disturbing Others

Allaah سبحانه وتعالى is very mindful about the rights of His slaves. He سبحانه وتعالى is so concerned about the comfort of His slaves that He does not wish that anyone should suffer even when people supplicate to Him and extol His virtues. For if one suffers while praying to Him, or causes suffering to others while praying to Him, then what would be the benefit and virtue of praying?

Abu Saeed Khudri رضى الله عنه and Abu Hurairah رضى الله عنه have been quoted in Abu Dawud, Kitaab-ut-Taharah, as having related that Allaah's Messenger ﷺ had said:

“Whoever took a bath on Friday, (then) wore his best clothes; and if he possessed perfume, he put that on too; then arrived at the masjid to offer Jumuah (Friday) Prayers, yet did not stumble, push, heave, and lurch over the shoulders of other people (in order to reach a space closer to the pulpit, and sat down wherever he found space, without disturbing others); then offered whatever number of non-obligatory prayers that Allaah had determined for him; then remained quiet and patient until the Imaam came out, delivered the sermon, and finished leading the prayers; then for such a person, this Jumuah will have atoned for all the sins he had committed between this Jumuah and the last one.”

There is a condition inclusive in offering such Jumuah prayers and the forgiveness of sins. The condition is that one must not try to make one's way through people sitting close to each other by forcing one's way through the crowd, pushing, heaving, and stumbling over other people

in the process. For it is more than likely that by doing so he will bump into people's shoulders and backs, step on their hands, legs, feet, or toes, and in general cause an unwelcome and, in fact, unpleasant distraction for those who are trying to catch the words of the Imam. The condition, therefore, is that one's sins will be forgiven and one will be rewarded, provided one refrains from disturbing other people.

The lesson here is that offering prayers, whether they are offered in congregation or in privacy, does not automatically give one the license to take away other people's rights. Such rights also include the use of loudspeakers for religious gatherings, especially at odd hours. These rights of the general public are also abused by blocking access to the road by parking one's car in front of someone's driveway or an important public welfare establishment such as a hospital. It is also, unfortunately, very common, and extremely disturbing as well, when people do not turn their mobile phones off before praying causing disturbance and annoyance to everyone in the masjid. Indeed, it is sad how many people forget to turn off their mobile phones and they begin ringing, playing some dance music, right smack in the middle of congregational prayers.

My Sire ﷺ was so conscious about even the most nominal rights of people that he forbade people to lean to one side during prayers, as by doing so those standing next to such a person would be discomfited. Hence, my Sire ﷺ said:

"The best of you are those whose shoulders yield during prayers." (Abu Dawud, Kitaab-as-Salaat)

For if one stands audaciously with one's chest expanded and shoulders taut and wide, then, if one is standing in a close and tight row, one would cause discomfiture to persons standing next to him. One must refrain from causing the slightest discomfiture to others when one offers prayers. Abu Dawud, Kitaab-as-Salaat, relates that Allaah's Messenger ﷺ said:

"When a person enters a masjid, the time that he spends waiting for the congregational prayers to begin, is also considered a part of his prayers. Then if he keeps sitting where he finished his prayers, the angels keep supplicating on his behalf: "O' Allaah, forgive this person. O' Allaah, have mercy on him. O' Allaah, accept his repentance." These supplications continue until he causes discomfiture to someone, or loses his wudu (ablution)."

Consequently, if one argues and quarrels with other people in the masjid, or backbites, loses one's wudu in an undignified manner, or causes discomfiture to other people in any other way whatsoever, then the angels will end their supplications for one's peace, security, welfare, and forgiveness. In other words, the angels cease their supplication in one's favor as soon as one neglects, or abuses, the rights of others.

Abu Dawud, Kitaab-ut-Tatawwu¹, relates that on one occasion when Allaah's Messenger ﷺ was observing *ai'tikaaf*² in the masjid when he ﷺ heard people

¹ Book of Obedience

² Spending the last ten days and nights of the month of Ramadhan in a secluded/curtained part of the masjid, in prayer and remembrance of Allaah ﷻ

reciting the Quraan loudly (nearby). He ﷺ lifted the corner of the curtain and said:

“There is no doubt that you are conversing with your Lord while reciting the Quraan, yet be careful lest any of you causes distress to another, and do not raise your voice above the other while reciting”, or he ﷺ said, “. . . by raising your voice during prayer.”

This means that if one is reciting the Quraan while other people are praying nearby, then one must recite in a low enough voice so as not to distract others. Compare these teachings to the behavior of misguided modern devotees who turn on the loudspeaker whenever they wish and begin blurting out odes and *naats*¹ at eardrum shattering decibels. The likelihood of someone lying ill in the neighborhood is always there; or a colicky or teething infant whom a tired mother has just quieted down; or maybe someone who works the night shift has just gone to bed; or perhaps a student trying to concentrate on studies.

What a great number of rights does such a *naatkhwan*² violate without giving any thought whatsoever to this social crime, and all this in the name of Islam! So what is the benefit of putting on such a show, which, in reality, is just a source of reaping people’s curses and Allaah’s wrath? One must, therefore, keep the rights of the general public in mind at all times, but especially so if it is a religious act.

My beloved Sire ﷺ was so concerned about the rights of people that he ﷺ even cautioned those who

¹ Eulogies and accolades sung in praise of the Prophet ﷺ

² One who sings *naats*

lead prayers to keep the rights of those who pray behind them in mind.

In this context, Kitaab-us-Salaat of both, Muslim and Abu Dawud, relates that Muadh bin Jabal رضي الله عنه used to pray Isha prayers with Allaah's Messenger ﷺ and then used to travel to another neighborhood some distance away to lead Isha prayers there. On one occasion, he began reciting Surah al-Baqarah during the prayers when another companion, Saleem Ansari رضي الله عنه, left the congregation, completed his prayer individually, and went home. The Muslims who had seen him do this were very alarmed. They confronted Saleem رضي الله عنه and exclaimed, 'What have you done? Have you become a *munafiq* (hypocrite)?' 'No,' Saleem رضي الله عنه replied, 'I haven't become a *munafiq*.' Although he had answered the people, yet Saleem رضي الله عنه felt perturbed in his heart and went to the Prophet ﷺ and related the whole incident to him, saying, "We are associated with the trade of employing camels for irrigation purposes. We do manual labor all day long and become very tired. Then here comes Muadh رضي الله عنه and begins reciting Surah al-Baqarah¹." When Allaah's Messenger heard this he admonished Muadh رضي الله عنه, saying:

"Do you then want to be the one who puts people into hardship? O' Muadh, do not be the one who puts people into hardship! There are old people standing behind you in the congregation, frail ones, those who do manual labor, as well as travelers. Be mindful of all of them."

¹ The second surah, Surah al-Baqarah is the longest surah of the Quraan. It normally takes more than an hour to recite it all

Kitaab-us-Salaat of Bukhari and Abu Dawud relate that Allaah's Messenger ﷺ issued the following instructions:

“When any of you leads prayers, he should make it as concise as possible; for there are infirm and frail people, as well as sick ones and those who do manual labor, in the congregation. On the other hand, when you offer prayers alone, you can extend them however much you like.”

Hence, when one performs public duties, then one is responsible for, and must preserve, the rights of the public. So much so, that when the imam supplicates to Allaah, he supplicates for and on behalf of the entire congregation and the entire Muslim Ummah, and not just for himself. Accordingly, Ibn Majah, Abwaab-Aqamat-us-Salaat-wa-Sunnah-Fi-Ha¹, relates that my Sire ﷺ instructed:

“No one should lead the prayers and then disregard the congregation and supplicate for oneself only. Anyone who does so shall be guilty of breaching the trust of the (entire) congregation.”

It is an actuality which has been verified by the Quraan, itself, in Surah an-Najam (53), that my Sire ﷺ never said anything in matters of religion through his own volition and only related that which the Lord of all the Worlds had instructed him to say. Now consider what my Lord ﷻ has commanded through the mouth of my Sire ﷺ. He ﷺ has described an imam's supplication only for himself as a 'breach of trust'. Imagine, then, in what

¹ Chapters Pertaining to the Leading of Prayers and the Prophet's Tradition Regarding This

light Allaah سبحانه وتعالى views the actions of a ruler who disregards the rights of the general public, breaches their trust, and does evil and sinister things in order to provide unlawful benefit to himself and his relatives.

No one in the entire history of the world has ever espoused, identified, delineated, advocated, and made obligatory the upholding of so many basic human rights as has been done by my Sire ﷺ. Why then should not one supplicate; O' Allaah, send blessings on him ﷺ. Not thousands or hundreds of thousands, or millions, or billions, or trillions, but shower infinite and innumerable blessings on my beloved Sire ﷺ. Bless him ﷺ for elevating the status of mankind by giving us the gift of all the human rights and public welfare directives, parameters, and guidelines that we have today. Aameen!

Protection Of Rights And Honor

I have, till now, written mostly about the public welfare acts and instructions of my Sire ﷺ. Let us now see what instructions my Sire ﷺ has given us regarding personal dealings, personal relationships, and other related values.

Mughira bin Shu'ba رضي الله عنه has been quoted in Tirmidhi, Kitaab-ul-Birr, as having related that Allaah's Messenger ﷺ had said:

"Do not curse the dead, for by doing so you will distress the living."

O' people! Imagine how high a value such a religion would place on respect of living people which places such

a high value on respecting the dead? Here is another illustration of my Sire's ﷺ magnificent mannerisms. In fact, it is the most illustrious of all illustrations of the magnificent mannerisms of my Sire ﷺ:

Abdullah bin Umru رضي الله عنه and Usama bin Shereek رضي الله عنه have been quoted in Abu Dawud, Kitaab-ul-Manasik¹, as having related that, "We departed for Hajj in the company of Allaah's Messenger ﷺ. People came to the Prophet ﷺ in Mina². Someone said that, 'O' Allaah's Messenger ﷺ! I have (mistakenly) performed (the ritual of) sa'ee³ before I performed the tawaf⁴!' Another came and declared, 'I became confused and had my hair cut before I offered the Udhia⁵!' The Prophet ﷺ said, *"Make the Udhia now, there is no harm done."* Another came and said, 'O' Allaah's Messenger ﷺ! I mistakenly made the Udhia before I flung the pebbles at the devil at Jamrah⁶!' The Prophet ﷺ said, *"Fling the pebbles now, there is no harm done."* In short, to whoever came and informed the Prophet ﷺ that he had performed this or that ritual wrong, the Prophet ﷺ would say, *"There is*

¹ Rituals of Hajj

² A small uninhabited village east of Makkah. On the first day of the Hajj, pilgrims sweep out of Makkah towards Mina

³ The literal meaning of Sa'ee is to run. In the terminology of Shari'ah (Islamic Law) to make seven rounds between Safa and Marwah, in a particular way, is called Sa'ee. Safa and Marwah are two hills in the neighborhood of Masjid-ul-Haram

⁴ Circumambulating the Ka'bah

⁵ It is the animal sacrifice that a Muslim offers to Allaah

⁶ The pillars at which the pilgrim throws pebbles. There are three Jamrahs (pillars) at which pilgrims throw pebbles. Jamrah Al-Oula (first), Jamrah Al-Wusta (second), and Jamrah Al-Aqabah (last)

no harm . . . Don't worry . . . But remember! He has done harm to himself and he has been destroyed whoever cuts up the honor of a Muslim with the scissors of his tongue (i.e. insults him) while committing a wrong against him."

Such is the value placed on the honor, respect, and dignity of a Muslim by Islaam! Yet, alas, nowadays people do not spend an instant, nor feel a twinge of conscience, in casually demolishing another person's honor and self-esteem. People have no patience whatsoever anymore. They hear something and instantly launch an attack against a Muslim's honor. Take heed! My Sire ﷺ cautions that such an assailant only destroys himself, nay, annihilates himself. Moreover, it is abundantly clear that my Sire ﷺ placed much more value on the honor of a person than on the physical tasks a person is expected to accomplish. Indeed, my Sire ﷺ knew that people perform best in an environment where they feel secure, contented, and encouraged, and do not feel abused, insulted, and humiliated.

Saheeh Muslim, Kitaab-us-Salaam¹, relates that Allaah's Messenger ﷺ commanded:

"No one should ask someone to get up (from where they are seated) so that they can sit in their place."

Bukhari, Abu Dawud, and Ibn Majah, report in Kitaab-ul-At'imah that Abdullah bin Umar رضى الله عنه related that Allaah's Messenger ﷺ forbade that anyone should pick up two dates at a time to eat without the permission of his companions (who are seated with him at the dining table).

¹ Book (regarding issues) of Greetings

Imagine a religion, which, protects the rights of its followers to such an extent and teaches its adherents such exquisite manners that it cares whether each morsel of food has reached its rightful consumer! How would such a religion then let the hard work of a laborer go to waste? Saheeh Bukhari, Kitaab-ul-Aadaab, hence, relates that Allaah's Messenger ﷺ said:

“When a Muslim plants a tree and its fruit are consumed by another human being or some animal, that tree becomes a source of blessing for the Muslim who planted that tree.”

Tirmidhi, Kitaab-ul-Ehkaam, reports that Allaah's Messenger had said:

“When a Muslim plants a tree or sows a plant, then if a human being, or a bird, or some animal eats of it, then the planting of that tree, or sowing of that plant, becomes a source of blessing for such a Muslim.”

It has been related in Ibn Majah, Baab-ur-Rahun¹ that Allaah's Messenger ﷺ had instructed:

“Pay the wages of a laborer before his sweat dries.”

While Kitaab-ul-Buyu of Bukhari, Muslim, as well as Abu Dawud, all relate that the Prophet ﷺ had said:

“The dilly-dallying of a rich man in paying up is (a form of) oppression.”

Where my Sire ﷺ upheld the rights of the laborer and the worker, he ﷺ also upheld the rights of the owner, the manager, and the officer. Ibn Majah, Kitaab-

¹ Chapters concerning Mortgages

un-Nikaah, therefore, reports that Allaah's Messenger ﷺ has said:

“(If) any one who is a worker fulfills the rights of the work entrusted to him, and (also) fulfills the rights of the employer along with it, (then such a worker) is bestowed with two rewards.”

When Miqdaad رضي الله عنه Drank the Prophet's ﷺ Share Of Milk

Let me now take you to a scene, which depicts my Sire, ﷺ and some destitute people of Madinah, and what transpired between them. This event tells us how to care for others, and what is the best way to go about it.

Miqdaad رضي الله عنه has been quoted in Saheeh Muslim, Kitaab-ul-Ashribah, as having related that, “I, and two of my companions, came to Madinah in such a condition of weakness because of hunger and starvation that we could hardly see or hear anything. We presented ourselves to the *Companions* رضي الله عنهم in the hope that someone might offer to take up the task of our sustenance, but none of them had the financial resources to take responsibility of us. At last we went to Allaah's Messenger ﷺ. He ﷺ took us home with him. There were three goats in the guests section of the house. He ﷺ said, “*Milk these goats and we will all share the milk.*”

“We used to milk the goats and drink the milk. The three of us used to drink our share and save the share of Allaah's Messenger ﷺ (until he came home). He ﷺ

used to come home at nighttime (after concluding his everyday tasks in Madinah) and used to greet us in a low voice so that whichever of us was awake could hear his ﷺ greeting, while anyone who was asleep would not be disturbed.”

“One night when I had finished drinking my share of the milk the devil put it in my heart that since the Ansar present various gifts to the Prophet ﷺ, therefore, his need for food is already met, hence what need does he ﷺ have for this small quantity of milk. Consequently, I advanced towards the Prophet’s ﷺ share of milk and gulped it down. Yet, as soon as I had drunk the milk, I was overcome by extreme guilt. The devil now began whispering to me that, ‘You have drunk the Prophet’s ﷺ share of the milk. When he ﷺ arrives and finds that his share of the milk is missing, he ﷺ will definitely curse you. Then your life in this world and the hereafter will be ruined.’”

“Since I could not bring the milk back, I took a sheet and lay down to sleep. The sheet was not long enough to cover my whole body. If I pulled it up to my chin, my feet became exposed, and if I tried to cover my feet with it, my head became uncovered. I kept tossing and turning and was unable to sleep. My companions, on the other hand, were both fast asleep. They were very fortunate that they had not committed the misdeed which I had committed.”

“At last Allaah’s Messenger ﷺ arrived. He ﷺ softly greeted us as usual and went to the masjid (next door) to offer prayers. Then he ﷺ returned and came to the bowl in which was supposed to be his share of milk. When he ﷺ removed the cover (of the utensil), he saw

that it was empty. The Prophet ﷺ raised his face towards the heavens . . . I was sure in my heart that he ﷺ will now curse me and I will be ruined. Yet, all that Allaah's Messenger ﷺ said was:

“O’ Allaah, feed him who feeds me, and give to him to drink, who gives to me to drink.””

“When I heard the Prophet ﷺ, I got up, tightly tying the sheet around me, picked up a knife, and advanced towards the goats intending to slaughter the fattest of them so that I could (slaughter it and) cook the meat and give it to Allaah's Messenger ﷺ. When I came near the fattest goat, I saw that, surprisingly, its udders were full of milk. In fact, I was amazed to notice that the udders of the other two were also full of milk. (Even though all three goats had recently been milked.) A spare bowl which belonged to Allaah's Messenger's ﷺ family was lying there. I picked it up and commenced milking the goat. There was now enough milk covered with froth in the bowl. I then picked up the bowl of milk and presented it to the Prophet ﷺ . . . The Prophet ﷺ asked me, *“Miqdaad, did you not drink your share of the milk tonight?”* I requested the Prophet ﷺ to drink the milk. He ﷺ drank some and gave the rest to me. I urged him to drink some more, which he did, then gave the rest back to me again. I concluded that the Prophet ﷺ was satiated, and that I now deserved the blessings of the supplication, which the Prophet ﷺ had made when he had raised his face towards the heavens. I began laughing, and laughed so much, that I began rolling on the floor.”

“When the Prophet ﷺ saw my condition he immediately comprehended the situation and addressing

me, said, “O’ Miqdaad! It seems you have definitely been up to something.” I related everything that had happened to him, upon which he ﷺ said, “This milk has come as a blessing from Allaah. You should have informed me of all this earlier. We would have woken up the other two so that they too could have shared the milk with us.””

“I said to the Prophet ﷺ, ‘By Allaah, who has sent you with manifest truth! I have partaken of Allaah’s blessing, and I have partaken of it along with you ﷺ. What do I care who (else) partakes of this blessing now.’”

Allaah سبحنه وتعالى is extremely compassionate towards a person who inadvertently makes a mistake and is then repentant. Miqdaad رضی اللہ عنہ did make a mistake, yet Allaah سبحنه وتعالى bestowed far more blessings upon Miqdaad رضی اللہ عنہ because of the consciousness of guilt and the resulting repentance that he had experienced. Indeed! Who can be more fortunate than the ones who personally gathered the affections of my Sire ﷺ.

One must not forget though, that one is entitled to Allaah’s blessings only when one is a true *mo’min*¹. In fact, a *mo’min* is even blessed for going through some distress, like the one that Miqdaad رضی اللہ عنہ had gone through when he felt extreme remorse for drinking the prophet’s ﷺ share of milk. Saheeh Muslim, Kitaab-ul-Birr, relates that Allaah’s Messenger ﷺ had said:

“When a mo’min is confronted by hardship and distress, or falls ill, or is faced by some other disquiet; so much so that he becomes fretful because of such anxiety,

¹ Believer

then Allaah removes the sins of such a man because of the distress he has had to suffer.”

Aa'isha رضى الله عنها has been quoted in Saheeh Muslim as having related that Allaah's Messenger ﷺ had said that, *“Allaah blesses and rewards a mo'min for the slightest trouble that he undergoes, even if it is the prick of a thorn, by adding to his good deeds and removing a sin from his record.”*

The Curse Of One Who Has Been Wronged

There can be no comparison to the contentment one feels in life attained by having served others. A service in which one has cared for the welfare of the general public, as well as having been sympathetic towards those who are close to oneself. On the other hand, a life spent not having cared about anyone but oneself is equivalent to living the life of a wild beast. Merely living for the satisfaction of one's needs, lusts, and desires – definitely not that of a human being.

Allaah commands Muslims in Surah an-Nisaa, Ayah 36, to be thoughtful and caring towards parents, relatives, friends, colleagues, neighbors, orphans, those who are destitute, and those who are needy. The Quraan which was revealed to my Sire ﷺ also explicitly states that one must also be kind and caring towards those with whom one interacts frequently, as well as towards guests and travelers, especially fellow travelers. This means that if someone is sitting next to you at a gathering, or in a bus, a train, or airplane, then it is obligatory upon you to fulfill

his, or her, rights. These rights could be many; such as giving the other person enough space to sit comfortably, not disturbing them if they decide to take a nap, offering to share one's food and drinks with them, listening to them and giving them good advice, etc.

You must also have noticed, dear readers, that since my Sire ﷺ was busy managing the affairs of the state and tending to peoples problems from morning to late in the evening, he ﷺ used to come home very late, yet he ﷺ did not forget to say *As'salaam'u'-alaikum'wa 'rahmatAllaah*¹ softly to bless his guests, so as not to awaken and disturb those who had already gone to sleep.

Do people care nowadays whether they are making noise when they close the door so as not to disturb anyone who is resting? Do people care for those who are seated next to them during a gathering or a journey? By Allaah! Had it not been for my Sire's ﷺ glorious teachings this world would not have been any better than a pen of animals, or rather a jungle full of wild beasts.

Those who claim to love the Prophet ﷺ have the right to make that claim only if they follow his guidance, the prime lesson of which is to become a better person and treat others humanely with respect, dignity, and honor, and to help them if they are in need. Anyone who usurps other peoples rights and oppresses them does not have the right to claim that he is a Muslim, much less to have the right to claim that he loves the Prophet ﷺ. In fact, such people do not even have the right to call themselves human beings. All that one can say to such a heartless

¹ The standard Islamic greeting which means 'May peace and blessings of Allaah be upon you

individual is, ‘O’ human-like beast! Pay attention to my Sire’s ﷺ warning which has been related in Bukhari, Kitaab-ul-Madhalim, as well as in Abu Dawud, Kitaab-uz-Zakat, wherein he ﷺ has said:

“Avoid the curse of a wronged person, for there is no curtain between Allaah and a person who has been wronged.” That is, do not be a cause of inviting a helpless person’s curse upon yourself, because Allaah takes it upon Himself to avenge the wrong and answer the sighs of distressed person who does not have the power to avenge or rectify the wrong committed against him.

While Tirmidhi, Kitaab-Sift-ul-Jannah¹, relates that the Prophet ﷺ had said:

There are three types of supplications which are never rejected (by Allaah سبحانه وتعالى). The supplication of a ruler who is just; the supplication of a person who had fasted when he opens his fast; while the supplication of a person who has been wronged is raised above the clouds, the doors of the heavens are opened for it, and the Most Praiseworthy and Most Merciful Lord of all the Worlds addresses him in these words:

“I swear by My Honor! I will definitely help you, even though I may do so after some time.”

Therefore, all one needs to do is to be just a little bit patient for the respite given to the oppressor is but short.

¹ The qualities of those who wish to attain paradise

Superb Conduct With Everyone

Seventy Times A Day

The first demonstration of good manners, dear readers, is illustrated via the expression on one's own face. Tirmidhi, Kitaab-ul-Birr, relates that Allaah's Messenger ﷺ had said:

“Every pious act is a charity. It is also an act of piety that one has a welcome and friendly look on one's face when one meets one's brothers.” And he ﷺ also said: *“Your smile is a charity for your brother.”*

Tirmidhi, Kitaab-ul-Manaqib¹, reports that Abdullah bin Haaris رضى الله عنه related that, “I have never seen anyone who smiled as much as Allaah's Messenger ﷺ.” (That is, he ﷺ always had a smile on his face.)

Anas bin Maalik رضى الله عنه has been quoted in Saheeh Muslim, Kitaab-ul-Fadhaail, that, “When Allaah's

¹ Book of Narratives and Praise

Messenger ﷺ moved to Madinah, (my father) Abu Talha took my hand, brought me to Allaah's Messenger ﷺ, and said: "O' Allaah's Messenger ﷺ! Anas is a smart lad. Whether you are (here) in Madinah or travelling on a journey, he will serve you regardless.""

"Hence, I spent ten years serving Allaah's Messenger ﷺ, and I swear by Allaah that he ﷺ never as much as even uttered the word 'oh' (that is, he ﷺ never displayed the slightest expression of annoyance or dissatisfaction), nor ever inquired why I had done this or that, or why hadn't I done this or hadn't done that. The truth is that the Prophet ﷺ had the most excellent of manners compared to anyone."

Anas bin Maalik رضي الله عنه has been quoted in Tirmidhi, Kitaab-ul-Birr, as having described in the following words a gathering at which my Sire ﷺ was also present: "A tribal chief of advanced years arrived. He wanted to meet the Prophet ﷺ. Those who were sitting close to the Prophet ﷺ, therefore, began making space for the old chieftain. When the Prophet saw this, he ﷺ said:

"He who does not respect our children, and he who does not cherish our seniors, is not one of us."

According to another narration, he ﷺ had said, ". . . He who does not realize the esteem of our elders . . .". While according to yet another narration, he ﷺ had said, ". . . He who neglects the rights of our elders . . .".

All praise is for Allaah, the Rabb of all the Worlds! Indeed, it is good manners is to respect those younger than oneself, and to uphold the rights and honor of the seniors. My Sire ﷺ took the opportunity to lay down an

essential principle of good manners when the people had begun making space for the old tribal chief.

Another hadith in this context has been narrated by Umm-ul-Mu'mineen Aa'isha رضي الله عنها, and has been related by Abu Dawud, Kitaab-ul-Adab. She رضي الله عنها had stated that: "Allaah's Messenger ﷺ had commanded us to honor and respect people in accordance with their status."

Tirmidhi, Kitaab-ul-Birr, quotes Abu Zer رضي الله عنه as having related that Allaah's Messenger ﷺ had said regarding employees, helpers, servants, and workers:

"They are your brothers whom Allaah has put under your charge. Hence, whosoever has a brother under his charge, then he should give him food from his own food and clothe him with his own clothes, and he must not put so much burden on him which is beyond his capacity, and if it is beyond his ability and capacity, then to help him with it."

And Abdullah bin Umar رضي الله عنهما has been quoted in Tirmidhi, Kitaab-ul-Birr, as having reported that, "A man came to Allaah's Messenger ﷺ and asked him; 'O' Allaah's Messenger! How many times should I forgive my worker?' The Prophet ﷺ replied:

"Seventy times (in) a day."

Buying That Which Had Been Given Away In Charity

A Muslim's character must be pristine. So faultless that no one can find the slightest imperfection anywhere. Consider the advice of my Sire ﷺ in this regard.

Abdullah bin Umar رضى الله عنه has been quoted in Abu Dawud, Kitaab-uz-Zakat, as having reported that his father, Umar رضى الله عنه, had given away a horse in charity for the sake of Allaah. Then he saw the same horse being offered for sale. He رضى الله عنه intended to buy it back, but decided to consult Allaah's Messenger ﷺ first, and therefore asked him ﷺ if he should buy the horse back or not. The Prophet ﷺ said:

“Do not buy it and don't take back what you gave as charity.”

All praise is for Allaah, alone! There was apparently no harm in buying with hard cash something which was being sold in the open market. Yet, people who would see the horse with Umar رضى الله عنه might have wondered that maybe Umar رضى الله عنه was so stingy that he had taken back what he had given in charity. This could have been a spot on his character. Therefore, why leave any room for doubt at all? The other negative aspect could have been that the seller would have been embarrassed to have been caught selling something that he had received for free for his own use. . . While the third possible downside could have been that, the seller would not have asked for the amount which he was hoping to sell that item for, and quietly take what was given to him by Umar رضى الله عنه without any bargaining. Maybe the seller would then have felt resentment in his heart against Umar رضى الله عنه that he was not able to meet his needs because of him.

Nevertheless, all these possibilities must have occurred to, and bothered Umar رضي الله عنه, and that is why he had decided to consult Allaah's Messenger ﷺ. The Prophet ﷺ also advised against it and compared such an act to taking back charity.

Saheeh Muslim reports that my Sire ﷺ disliked taking back something which had been given away in charity so much that he ﷺ compared it to a dog which laps up its own vomit. Indeed, my Sire ﷺ wished to see a Muslim's character at the pinnacle of excellence.

Caliber Of A Treasurer's Character

Another example of high moral character has been related in Kitaab-us-Zakat of both Saheeh Bukhari and Abu Dawud. They report that Allaah's Messenger ﷺ had said:

“It is a fact that if an honest treasurer (accountant, bookkeeper), who pays in full measure in accordance with the instructions of his boss, until he has given in full measure to the one whom he has been instructed to give to, then such a treasurer will receive two rewards.” (One for simply carrying out the orders of his employer in all diligence and honesty, and the second for carrying them out willingly and gladly.)

Yes, dear readers, there are accountants and treasurers in private organizations, as well as in governmental institutions, who waste a person's time whom they have been instructed to pay by needlessly dallying and wasting

the other person's time and acting as if they have to pay the money out of their own pocket. This dilly-dallying is carried out either by raising ridiculous objections, or by claiming that they have run out of cash and telling the payee to come some other time. Such a treasurer or accountant not only exposes his moral bankruptcy, but also marks himself as a criminal in Allaah's eyes, regardless of the fact that he is aware that he will finally have to pay up sooner or later. Yet such a miserly treasurer or accountant casually lets the opportunity of earning Allaah's blessing go by, although he could have had himself counted as a giver of charity just as much as his employer, upon whose instruction, and from whose wealth, he is supposed to give out the money.

Such were the ways in which my Sire ﷺ used to edify his followers by teaching them that a Muslim's character must not be marred by stinginess, but should rather be adorned with the beauty of kindness and generosity.

Instead of stooping down to such lowly traits, a Muslim's character, conduct, and personality should be of such lofty merit that his deportment should be beyond such petty traits. Not only should a Muslim have a persona which avoids being marooned in the quicksand of malicious and despicable behavior, but one that is cooperative in the wider interest, generous and munificent.

What exactly should a Muslim's comportment be like? To be sure, my Sire ﷺ has informed us of what it should be like:

Grateful And Loyal

Saheeh Muslim, Kitaab-ul-Zikr-w'ad-Duaa¹, and Abu Dawud, Kitaab-uz-Zakaat, both quote him ﷺ as having said:

“Whosoever removes one affliction for a Muslim, Allaah – the most magnificent and for Whom is all praise – will remove one burden from him on the Day of Judgment. And whosoever makes ease for a person encircled in hardship, Allaah will make ease for him in this world and the Hereafter. Similarly, whosoever conceals a Muslim’s faults, Allaah will conceal that person’s faults in this world, as well as in the Hereafter. Remember! Allaah continues to facilitate a person as long as that person continues to facilitate his (Muslim) brother.”

Some people are ungrateful and untrustworthy. The truth is that such people are worse than animals, because even a donkey is more loyal towards its owner who feeds it. It becomes so devoted and dependable in return for the little hay that it receives that when its master puts a load of hay on its back and dispatches it, it walks straight home from the fields without any supervision at all.

Let me tell you a little story about the intelligence and quite loyalty of seemingly dumb animals. I had been invited on one occasion to lead the Jumuah prayers in a rural town. The streets of the town were narrow with wide gutters running on both sides of the street. Presently, we encountered a donkey coming from the opposite direction

¹ Book of Remembrance and Supplication

pulling a cart all by itself. The cart was loaded with hay, while the owner of the cart was nowhere to be seen. I was afraid that since the cart owner was not there to guide the donkey it was definitely going to hit our car. I exhorted the driver to save the car and he pulled it all the way to the side of the street until its wheels on one side were on the very edge of the gutter and could go no further without slipping into it. To my utter amazement, the donkey too, pulled the cart towards the other side of the street until its wheels too were on the very edge of the gutter and the car and the cart both safely crossed each other.

SubhanAllaah! Allaah has given this intelligence to this seemingly dumb animal. If a human being then returns a favor by being conceited and arrogant, then such a person is certainly much, much worse than a donkey. That is why my Sire ﷺ has said, and Abu Dawud, Kitaab-ul-Adab, and Tirmidhi, Kitaab-ul-Birr, have reported his ﷺ words that:

“Whosoever does not thank people, has not thanked Allaah either.”

‘Thankfulness’ means to acknowledge and appreciate what a well-wisher has done for a person. Indeed, how is a person who does not acknowledge and appreciate that which was done for him by a well-wisher, expected to acknowledge and appreciate that which Allaah has done for him, or granted him?

In reality, who can count the innumerable blessings bestowed upon us by Allaah سبحانه وتعالى, regardless of whether we are thankful for these or not. In fact, we can never truly thank Allaah for the countless blessings we enjoy, even though one must thank Allaah, whenever, and

however much one can. But it is futile to expect from a person who does not thank his fellow human beings for their favors, to expect that he, or she, will thank Allaah سبحانه وتعالى. Certainly, such a person has the worst of manners. On the other hand, Allaah definitely bestows His blessings on those who had helped other people, regardless of whether they were thanked in return or not. As my Sire ﷺ has said:

“Allaah will be merciful towards those who are merciful (towards all living beings). Therefore, be merciful towards those who inhabit the world, and He, Who is in the Heavens, will be merciful towards you.”

O’ ungrateful person! Your benefactor did you a favor, yet you are too proud to acknowledge his favor; to appreciate it, and be thankful for it. Who could have worse manners than you?

Your prime benefactors are your parents and your teachers. Yet by being conceited and arrogant you have not only been disloyal to them, you have also been extremely rude and discourteous to them by not adopting and adhering to the good manners they had taught you. What will become of you now? It would certainly be best for you if you are remorseful and ask forgiveness from Allaah for your rudeness towards others people, especially your parents. Abu Dawud, Kitaab-ul-Adab, quotes my Sire ﷺ as having declared:

“A rude and bad-mannered person will not enter Jannah, nor him who walks arrogantly.”

Good Manners And Jannah

It is the Day of Judgment. People are being judged on the merits of the actions they had done in the world. A person's manners too, will be judged. Abu Dawud, Kitaab-ul-Adab, as well as Tirmidhi, Kitaab-ul-Birr, quote the Prophet ﷺ as having stated that:

“Their will be nothing more weighty in a mo'min's scale on the Day of Judgment than (his, or her,) good manners.”

Indeed, fortunate are those who have excellent manners, dear readers. Those who had the scales tipped in their favor, passed the test with flying colors, and will meet my Sire ﷺ on the Day of Judgment. Tirmidhi, Kitaab-ul-Birr, relates that my Sire ﷺ has maintained:

“Those of you who are most dear to me, and (consequently) will be most nearer to me on the Day of Judgment, will be those of you who had the most excellent manners.”

Come, let us try to imagine what kind of palaces will there be for the fortunate residents of Jannah, dear readers. One thing is certain though; it is impossible to truly and fully comprehend the grandeur, beauty, and magnificence of the structures of Jannah while living in this world.

Tirmidhi, Kitaab-ul-Birr, relates that my Sire ﷺ, in describing the palaces of Jannah said:

“No doubt, in Jannah will be such lofty palaces that their exterior will (only truly) be experienced (comprehended) by (observing) their interior, while their

interior (can only be experienced) by (taking a look at) their exterior.”

A simple man from the rural areas got up and asked the Prophet, “O’ Allaah’s Messenger ﷺ! Who will such a palace be for?” The Prophet ﷺ replied:

“This will be for him whose speech will be pleasant. The one who feeds people, fasts regularly, and prays at night for the sake of Allaah while (other) people are sleeping.”

So imagine that now the one with the good manners has arrived in that grand palace in Jannah. Then surely he also needs a companion to enjoy this magnificence with. Allaah سبحانه وتعالى therefore, will, grant him a special companion to accompany him in that splendid palace. Tirmidhi, Kitaab-ul-Birr, and Abu Dawud, Kitaab-ul-Adab, relate that by my Sire ﷺ further described the one with the most exquisite of manners in the following words:

“Whosoever controls his anger even though he had the power to respond, Allaah will bring him forth in the presence of all his creation and let him choose whichever hoor¹ he desires from among all the houris.”

There is another quote of my beloved Sire ﷺ regarding good manners as well which has been related in Abu Dawud, Kitaab-ul-Adab. Consider these pearls of excellent manners in the words of my Sire ﷺ:

¹ One of the beautiful maidens of paradise which have been mentioned in the Quraan (Arabic: *hooriya* = nymph, from *hoor*, possessing *hawar*: intense whiteness of the sclera contrasting with deep blackness of the iris of the eye)

“I take responsibility for (obtaining) a palace (for such a person) which will be in one special niche of Jannah; and it will be for that person who desists from pursuing a dispute, even though he had been right and was justified in his case. And (I) take responsibility for a palace in the center of Jannah for that person who desists from lying, even if it is uttered in jest. And I am responsible for a palace in a lofty place in Jannah; and this will be for that person who succeeded in making his (or her) manners beautiful.”

O’ you who drew caricatures of my Sire ﷺ! Such were the mannerisms of my Sire ﷺ! Indeed! Such are the beautiful illustrations of my Sire’s ﷺ exquisite manners. . . Yet when the ancestors of those who sketch caricatures of my Sire ﷺ now cursed my Sire ﷺ in those times, the Lord of the Universe responded on behalf of His cherished and beloved friend in the following words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed, you (O’ Muhammad ﷺ) are on an exalted standard of character.

(Surah al-Qalam: 68; Ayah: 4)

My Sire ﷺ And Aa’isha رضي الله عنها

Aa’isha رضي الله عنها was the dearly loved daughter of Abu Bakr Siddeeq¹ رضي الله عنه. Her mother, Umm Ru’maan رضي الله عنها also adored and loved her daughter very much. Abu Bakr Siddeeq was a trader and quite wealthy, and Aa’isha رضي الله عنها, therefore, had

¹ One who always speaks the truth (his title)

had a much pampered childhood. Saheeh Bukhari, Kitaab-un-Nikaah, quotes Aa'isha رضى الله عنها as having said that:

“Allaah’s Messenger ﷺ once told me that, ‘I saw you in a dream (before marriage). (I dreamt) that an angel (Jibrael عليه السلام) has brought you (to me as a person) wrapped in a piece of silk, and he عليه السلام said to me, “This is your wife.” I removed the veil from the face (of the person) and discovered that it was you. So I said to myself, ‘If this has been decided by Allaah, then this dream will surely come true.’”

Indeed, a prophet’s dream is always from Allaah, and therefore, it always comes true. Consequently, when Khadijah رضى الله عنها passed away in the last year before the Prophet ﷺ emigrated to Madinah, Abu Bakr Siddeeq-e-Akbar¹ رضى الله عنه gave his beloved daughter’s hand in marriage to the Prophet ﷺ². Then, at a time when most Muslims had migrated to Madinah, Aa’isha رضى الله عنها fell ill with a fever brought on by a change in weather³ and felt quite weak. Abu Dawud, Kitaab-ul-Tibb⁴, quotes Aa’isha رضى الله عنها as having related that:

“My mother desired that I recover and become healthy quickly so that I could be sent to my husband’s (Allaah’s Messenger’s ﷺ) home. Yet I did not improve as much

¹ The foremost among those who speak the truth

² Although the *nikaah* (marriage vows) had been performed earlier, yet Aa’isha رضى الله عنها did not arrive at the Prophet’s ﷺ house until after the migration to Madinah

³ Madinah is far greener, and consequently, has a more moderate climate compared to dry, parched, and hot Makkah

⁴ Book of Medicine

as she had wished. She then fed me a mixture of cucumber and dates, and that made me quite chubby.”

As per the tradition of leaders in Arabia, the Prophet ﷺ married women from several notable Arabian tribes. Marriage with a woman from a leading family of a notable tribe was an Arab custom, and was taken as a firm gesture of announcing friendship and political alliance with the tribe to which the woman belonged. Thus, almost all of Arabia became a relative of my Sire ﷺ, in one way or another as people from other tribes who had married into tribe to which the Prophet's ﷺ wife belonged also became extended family relatives of my Sire ﷺ. These relations played a very important role in the spread of Islam throughout Arabia. It is worth mentioning that Aa'isha رضي الله عنها was the only maiden that the Prophet ﷺ married, all the other women he ﷺ married were either divorcees, or widows. Although the Prophet ﷺ was exceptionally fond of Aa'isha رضي الله عنها, yet he treated all his wives equally, and gave them all an equal share of his time, attention, respect, and consideration. An example of this uniform treatment is that each of his ﷺ wives lived in their own separate houses.

Onwards Towards His ﷺ Lord

When the Prophet ﷺ fell ill before his death, he requested permission from his wives to allow him to spend his last days of his life at Aa'isha's رضي الله عنها house. Saheeh Muslim, Kitaab-as-Salaam, reports that Aa'isha رضي الله عنها has related:

“When any one of us fell sick, Allaah’s Messenger ﷺ used to stroke the sick person with his right hand, and used to say:”

“‘O’ Rabb of the people! Take away the illness and bestow health. You are the only One to give health. One cannot find health with anyone except with You. Grant us such (perfect) health which will not leave any sickness in its wake.’”

“Now that Allaah’s Messenger ﷺ had fallen sick himself, and the illness had become severe and prolonged, I took his ﷺ hand and resolved to articulate the same supplication in the same way. But he ﷺ took his hand out of mine and, instead, said:”

“‘O’ Allaah! Forgive me and take me to the best of friends (that is, Jibrael ﷺ, Mikaeel¹ ﷺ, and all the past messengers and prophets).’”

Aa’isha رضي الله عنها then relates that, “When I looked at him ﷺ again, he ﷺ had already passed away.”

Indeed, we are from Allaah, and to Him is our return.

Those who had come to take my Sire ﷺ with them had already arrived. It was useless then to stroke with the hand or supplicate for health. My Sire ﷺ, therefore, disengaged his hand and left to meet Allaah تعالى. سبحانه. Our spiritual mother, Aa’isha Siddeeqa رضي الله عنها, passed away thirty years after my Sire ﷺ passed away. My Sire ﷺ has left us this legacy of exquisite mannerisms and now resides with Aa’isha رضي الله عنها in the lofty palaces of Jannah. He ﷺ has left us with such lofty standards of excellent

¹ The angel Michael, peace be upon him

manners that whosoever adopts them will surely become a paragon of matchless conduct and comportment. If humanity adopts these principles of conduct it will become angelical . . . goodness, purity, and selflessness incarnate. On the other hand, if these superb principles are shunned, humanity will become worse than wild beasts in its actions and conduct.

O' devotees of Allaah's Messenger ﷺ! The scenes and illustrations of the pious life of my Sire ﷺ which I have endeavored to depict with my pen is my response to that insolent section of the world which has wounded our hearts and souls while it believes it has done something laudable by drawing insulting caricatures of my pious Sire ﷺ. I have attempted to repay that debt which was due upon the Muslim Ummah with the assistance of my Rabb. May Allaah accept my endeavor however small it may be. I leave it to you to judge how much did this insignificant devotee succeeded in this endeavor. I supplicate to Allaah for our personal and collective success in the way of Islam

Come, dear reader, and join me in this supplication . . . !

Prostration Of Gratitude And A Supplication

O’ Allaah! O’ my Lord! Most Majestic and Most Venerated!

You are The Most Merciful, The Most Generous, The Most Compassionate!

You are The Preserver, and indeed, it is only You who removes grief and gives consolation

Muhammad ﷺ is your friend and your dearly loved one

And he ﷺ has informed us that:

“One is closest to Allaah

When one prostrates oneself in front of Him

Therefore, ask of Allaah much when you prostrate to Him (during prayers).”

(Abu Dawud, Kitaab-as-Salaat)

O’ Allaah, it has been reported about your loved and cherished one ﷺ that:

“Whenever he ﷺ received any good news

And whenever he ﷺ was given glad tidings

He ﷺ used to thank Allaah

And fall into prostration in front of Him

(Abu Dawud, Kitaab-ul-Jihad)

O' Allaah! It is only because of the strength that You gave me

That I was able to complete and finalize this book

I therefore present myself to You

And I prostrate myself in Your court

I put down my forehead in your presence

And I put my brow to the earth at your door

And I have rubbed my nose in the earth . . .

O' Allaah! Your beloved friend ﷺ has informed us that:

“The heart is like a feather which the winds are tumbling hither and thither in a barren field”

(Ibn Majah, Kitaab-ul-Sunnah)

O' my Lord! Regardless of how much this heart tumbles and turns!

And regardless of how many mountains and deserts it traverses

May I never lose my clasp of my bond with the Heavens

Indeed! Indeed, my Lord!

May I always be conscious of the mannerisms of Your beloved Mustafa¹ ﷺ

May his ﷺ mannerisms never be obscured from my vision

And may I never lose knowledge, wisdom, and understanding of them

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

(They say:) "Our Lord! Let not our hearts deviate (from the Truth) after You have guided us, and bestow mercy on us from Your bounty. Indeed, You (alone) are The Bestower."

(Surah: Aal-e-Imraan03; Ayah: 08)

My Lord

We are vagabonds

Destitute, needy, beggars

We beg and beseech You

Like Bilaal رضي الله عنه of Habashah² used to beseech You

Urwah ibn az-Zubayr رضي الله عنه has reported

¹ Chosen one

² Ethiopia

A woman of Madinah who belonged to the Banu Najjar tribe said:

“My house was one of the houses in the vicinity of the Masjid¹”

“It was the tallest of all the houses in the area”

“Bilal² رضى الله عنه, hence, used to call out the Aazaan³ from the roof of my house”

“He رضى الله عنه used to come and wait here since very early in the morning

And watch for signs of pre-dawn light

As soon as the pale of dawn appeared

He used to look at it and yawn

Then he used to say:

“O’ Allaah! I praise You”

“And I seek Your intercession in the affairs of the Quraysh”

“That they may become the establishers of Your Deen”

The owner of that house, the Ansari lady further said:

¹ Masjid-e-Nabawi (The Prophet’s ﷺ Mosque in Madinah, Saudi Arabia)

² An African-Arabian slave who was tortured severely for accepting Islaam by his owner. He رضى الله عنه was purchased and set free by Usman رضى الله عنه, one of the Prophet’s ﷺ closest companions, as well as his son-in-law. Bilal رضى الله عنه also became a close companion of the Prophet ﷺ and was assigned the noble charge of calling Muslims to prayer five times a day.

³ The Islamic call to congregational prayers

“Bilaal رضي الله عنه used to begin calling out the Aazaan after uttering these words”

“I swear by Allaah!” She has said

“I do not know whether there was a night that Bilaal did not utter these words”

(Abu Dawud, Kitaab-us-Salaat)

O’ Allaah! We too, supplicate to You

Just as Your loved one’s ﷺ Bilaal رضي الله عنه besought You

We beg and beseech You

The night of oppression and decline has indeed become too long

Set off then the appearance of the dawn of Islam

Transform the Americans into the guardians of Islam

Bestow the gift of Islam upon the people of Europe

And turn the Australians into fans of Your loved one, Muhammad ﷺ

O’ Allaah! Do not delay this so much that we lose all hope

For we hear the voice of Your loved one, Muhammad ﷺ

It comes from the pages of Ibn Majah

It appears from the door of Kitaab-ul-Sunnah:

*“Our Rabb laughs at the broken hopes of His servants
For a change of affairs had been close at hand from
His side”*

My Lord, we believe!

We put our faith in the teachings of Your loved one
ﷺ

O’ Allaah! Please transform this world

And make the merciful mannerisms of my Sire ﷺ a
haven for the whole world

Save this world from the scorching sunlight of
ignorance and cruelty

And save me from the hot winds of chaos and turmoil

Set free an exquisite breeze of Islaam

One which would stroke my cheek with love and
assurance

Look! A caravan is coming from Madinah

The scene can be watched on the pages of Saheeh
Bukhari:

My Sire ﷺ is riding a she-camel

The she-camel is named ‘Azba¹

¹ The Prophet ﷺ owned two she-camels at different times. One was named Qaswa (the one that stopped in front of Abu Ayyub

There is no one who can overtake this she-camel

Anas رضي الله عنه has informed us:

A villager spurred his camel and overtook it

And 'Azba'a was left behind

The Sahabah رضي الله عنهم did not like this

But Allaah's Messenger said:

"It is a fact, beyond any doubt

That Allaah has made it obligatory upon Himself

That whoever attains notoriety in this world

Allaah surely acquaints him with decline."

My Lord! Indeed, I have witnessed

I have peeked in at the door of humility

And I have beheld the modesty of Your cherished
Mustafa ﷺ

May my life be forfeited for Your chosen one ﷺ

Who practiced humbleness even though he ﷺ was
the Shah of Madinah

And introduced us to the Constitution¹ which You have
granted us

Ansari's رضي الله عنه home when the Prophet ﷺ migrated to Madinah), and
the other was named Azba who was known for her briskness

¹ The Quraan

The miracle which will remain unaltered until the end of time

My Lord, Your cherished Mustafa's ﷺ decree

Has reinvigorated my hopes

Has bolstered my courage

Has reinforced my resolve

Has strengthened my objective and intent

Yes, indeed! The decree of Your cherished Prophet ﷺ

Who ﷺ was so resolute in his purpose

That Saheeh Muslim has related the following standard for every Muslim:

“He ﷺ had tied a sheet of cloth (tightly) around his ﷺ waist; across his belly”

“Its purpose was to suppress his hunger”

O' Allaah! Indeed, it was such servants of yours

Who had vanquished the Caesars and the Khosraus

O' Allaah! This belt on the sacred belly

Has turned a Muslim into a mountain in every age and era

And it also happened during Your loved one's ﷺ time

That all the polytheist Quraysh became Muslims

Bilal's ﷺ supplication was answered

That was how he accompanied Your Chosen One ﷺ
into Makkah

I glance at Ibn Majah's Baab-al-Malahim¹

O' Allaah! Your Mustafa ﷺ has said:

"When there will be big wars

Allaah will form an army of pro-Muslims

Their horses will be the best of Arab steeds

*Their weaponry will be of the most advanced
technology*

Allaah will strengthen His Deen through them"

O' my Lord! Make this manuscript of mine

A riposte to the insulting caricatures

Turn the Mannerisms of my Sire ﷺ

Into a motive for becoming Muslim

Those whom Your Mustafa ﷺ has indicated

O' my Lord! Yet another prostration of gratitude in
Your court

How noble is Your Islaam

For whoever takes up its banner

Whoever declares his acceptance and love for Your
friend, Muhammad ﷺ

¹ Chapter pertaining to Battles

Whether he is an Arab or a foreigner
American or European
African or Asian
Black or white
Red or Brown
Every Muslim will simply proclaim
This is my brother
Because he has affirmed
“Muhammad ﷺ is our Messenger”
O Allaah! Then shall I too affirm
That the arrival of the one who says so
is imminent?
A little patience . . .
The sanctuary of Seerah is all set to prevail

And the last of our call is . . .

**All Praise Is For Allaah
The Lord Of The Worlds**